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PATROLOGIA ORIENTALIS

TOME XII — FASCICULE 2 — N° 58

A COLLECTION OF LETTERS OF SEVERUS OF ANTIOCH

FROM NUMEROUS SYRIAC MANUSCRIPTS

EDITED AND TRANSLATED

BY

E. W. BROOKS

EDITIONS BREPOLS
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Nihil obstat,

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PERMIS D'IMPRIMER

P. FAGES.
Vic. gén.

Paris, le 14 Juin 1915.

1ère édition, Paris 1916

INTRODUCTION

The letters of the great Monophysite patriarch Severus, who held the see of Antioch from 512 to 518 and died in exile in Egypt in 538, like the rest of his works, and indeed nearly all Greek Monophysite literature, have been lost in the original, except in so far as a large number of citations are preserved in catenae and a few in Acts of Councils; and of Syriac versions only one exists in a continuous form, the collection of 123 letters entitled « The Sixth Book of Select Letters (ἐκλογαί) », translated by Athanasius of Nisibis, which I edited with an English translation for the Text and Translation Society in 1902-4. Of the existence of other Syriac versions, either of all the letters or of selections, we have no direct evidence; but it may be inferred from the fact that citations in MSS. of different contents often agree verbally, and that, where the letter in question is included in the Athanasian collection, the text in the other MSS. differs from that of Athanasius. On the other hand the existence of different versions of particular passages (in one part of ep. 99 of the present edition there are four) does not prove the existence of different continuous translations, since the compilers of the catenae or other documents in which the citations are found may have translated the passages for themselves, and in many cases the citations are found in translations of Greek works such as those of Peter the patriarch and those against Probus and Paul of Beth Ukhame[1], where the translator naturally rendered them from the original.

The object of the present edition is to collect the letters and frag-

1. Mss. G L M X Y Z ϛ.

ments of letters outside the Athanasian collection which are found scattered in various MSS; but, in order to keep the edition within reasonable limits, I have excluded the great dogmatic letters « To Sergius the grammarian », « Against John the grammarian », and « Against Julian of Halicarnassus, » which rather require separate publication, as well as letters already published in the work of the so-called Zacharias Rhetor, and other versions of letters contained in the Athanasian collection. The heavy task of collecting the Greek fragments also seemed to lie outside the scope of the present work, and I have contented myself with referring to published extracts from letters to the same addressees as those of the present collection. Coptic and Arabic versions are also excluded.

The total number of manuscripts used is 28, of which 20 are in the British Museum, 6 in the Vatican, one at Paris, and one at Berlin. Of the Berlin extract M. Kugener kindly lent me a photograph which he had obtained for another purpose; for the Paris extract and most of the Vatican extracts I have, as usual, to thank the indefatigable photographic labours of M[gr] Graffin; of some of the Vatican extracts I have copies which I took in 1901; and for the few which remain I am indebted to the kindness of M. Tisserant, who verified the references and had the required photographs taken for me. A list of MSS. is given after the Introduction; but for a full description of each I must refer to the catalogues of Wright, Assemani, Zotenberg, and Sachau, only noting that I seems to be a copy of V and is only useful where the photographs of V are defective or indistinct or the accuracy of my copy doubtful, and that, as part of F is identical with part of L (Wright p. 1007), and apparently a copy of it, I have not thought it necessary to collate this portion except where L is defective or illegible. Where more than one version of a passage exists, I have given the text of all, but in the translation I have tried to reproduce the original from the different versions, placing such variants as seemed worth preserving in the notes. Of the usual varieties of spelling in such words as ܟܠ, ܡܛܠ, ܒܪܢܫܐ, and ܐܡܪܝܢ I have taken no account in the apparatus, and I have in such cases generally placed the shorter spelling in the text, whatever the MS. reading may be. Words or letters inserted to fill illegible or defective places in the MSS. are en-

closed in square brackets in the text and words depending on such supplements in the translation.

The letters in the original Greek existed in a collection divided into 23 books, of which 4 contained those written before episcopacy, 10 those written during episcopacy, and 9 those written after exile, and there were also some letters described as 'outside the 23 books' (S. L., IV, 7, 10). Of these the books which contain those written during episcopacy seem from the numerals of the letters preserved to have been much longer than the other books. In the Select Letters the place of each letter in the original collection is stated; but among the scattered letters contained in the present edition it is only in 26 cases that any such information is given, and there is still nothing to show on what principle the letters were arranged. That the order is not chronological I showed in the Introduction to the translation of the Select Letters (p. x). As however a list of the contents of the original collection, so far as they can be ascertained, may be useful for easy reference, I subjoin a catalogue of letters in the order of that collection with the names of the addressees and references to the Select Letters or to the present edition, the former being distinguished by the letters S. L.

Before episcopacy :

I,	7	About the Anthropomorphists	28
—	250	Theognostus	109
—	272	A woman	S. L., X, 2
II,	10	Phocas and Eupraxius	68
—	12	Constantine of Seleucia	S. L., I, 1
—	63	Antoninus of Berrhœa	29
III,	5	The patricians	S. L., II, 1
—	227	Conon *silentiarius*	— X, 4
—	257	Alypius	— X, 1
IV,	2	John the tribune	— V, 1
—	18	Theodore the monk	— X, 5
—	89	— — notary	— X, 3
—	104. 106	Solon of Seleucia	— I, 2
—	118, 121	Jannia the archimandritess	— VII, 2

Without number of book or letter : Œcumenius *comes* 1

Entrechius of Anazarba 19

During episcopacy :

I,	10	Peter, Ammonius, and Olympiodorus	38
—	22	Ammonius the Alexandrine	S. L., IV, 2

I.	115	Dioscorus of Alexandria.	S. L., IV, 3
—	121	Eleusinius of Sasima.	— VI, 1
—	141	Archelaus the reader.	— VI, 2
—	208, 209	Zacharias of Pelusium.	— IV, 1
II,	4	Dionysius of Tarsus.	— IV, 4
—	16	Cosmas of the monastery of Cyrus.	— IV, 5
—	22	Solon of Seleucia.	96
—	24	do.	S. L., I, 3
—	42, 50	do.	— I, 4
—	55	Conon *silentiarius*.	78
III,	5	Peter of Apamea.	S. L., I, 5
—	10, 15	Valeriana the archimandritess.	— VII, 1
—	35	Simeon of the great monastery.	— VII, 3
—	171	Nicias of Laodicea.	— I, 6
—	232	Castor of Perga.	— I, 7
—	256, 258	Timostratus *dux*.	— I, 8
—	323	Nicias of Laodicea.	— V, 2
—	345	Archimandrite of monastery of Bassus.	— I, 11
—	354	Cosmas, Polyeuctus, and Zeno.	— I, 12
—	390	John *comes*.	— IV, 6
—	397, 398	Entrechius of Anazarba.	— I, 13
IV,	64	The fathers.	— I, 42
—	65	Antoninus of Berrhœa.	— I, 14
—	72	do.	— I, 15
—	100	Misael the chamberlain.	— XI, 1
—	101	Antoninus of Berrhœa.	— I, 16
—	103	Misael the chamberlain.	— I, 17
—	123	Entrechius of Anazarba.	— I, 18
—	149	Solon of Seleucia.	— I, 19
—	156	Victor of Philadelphia.	— VII, 5
—	187	Suffragans of Apamea.	— I, 20
—	189	The *magister officiorum*.	— I, 21
—	231	The fathers.	— I, 22
—	248	Monks of Tagais.	— V, 3
—	270	Solon of Seleucia.	— I, 23
—	293	Theotecnus *archiater*.	— I, 24
—	331	Dionysius of Tarsus.	— I, 25
—	338	Solon of Seleucia.	— I, 26
V,	66	Philoxenus of Doliche.	— I, 28
—	74	Musonius and Alexander.	— I, 27
—	97	Monastery of Isaac.	— I, 29
—	135	Clergy of Apamea.	— I, 30
—	236, 237	Bishops of Phoenice.	— I, 31
VI,	1	The fathers.	— IX, 1
—	154	John of Alexandria Minor.	— I, 32
—	161	Theotecnus *archiater*.	— V, 4
—	178	Dionysius of Tarsus.	— V, 5
—	186	do.	— I, 33

VII, 42, 51	Solon of Seleucia.	S. L., I, 41
— 106	Stephen of Apamea.	— VII, 6
— 127	do.	— I, 34
— 140	Eustace the presbyter.	— I, 35
— 218	Eusebius the deacon.	— I, 36
— 238, 240	Simeon of Chalcis.	— I, 37
— 267, 269	do.	— I, 38
— 289	Clergy of Apamea.	— I, 39
— 354	Monastery of Bassus.	— X, 6
— 372	Cassian of Bostra.	— VIII, 2
— 376, 378	Aurelius *scholasticus*.	— VIII, 3
— 392	Stephen the reader.	— VIII, 1
— 406	Anastasius *comes*.	— III, 1
— 458, 465	Hypatius *mag. militum*.	— I, 40
VIII, 20	Monastery of Isaac.	84
— 134	Archim. of monastery of Simeon.	S. L., I, 43
— 157	Wife of Calliopius.	— VII, 7
— 190	Eutychian, governor of Apamea.	— I, 44
— 237	Conon λῃστοδιώκτης.	— I, 45
— 264, 265	Clergy of Antaradus.	— I, 46
— 276, 277	Stephen of Tripolis.	— I, 9
— 288	Cassian of Bostra.	— I, 47
IX, 1	Against Re-anointers.	— V, 6
— 5	Archelaus the reader.	93
— 8	Theodore of Olbe.	S. L., IX, 2
X, 61	Dionysius of Tarsus.	— V, 7
— 295	Philoxenus of Hierapolis.	— I, 48
— 384, 385	Nunna of Seleucia.	— VII, 4
Without number of book :		
142, 143	Eucherius of Paltus.	— I, 10
Without number of book or letter : Œcumenius *comes*.		2
After exile :		
I, 6	John and John.	S. L., II, 2
— 11	Scholasticus.	82
— 16	John and John.	S. L., I, 50
— 53, 55	do.	— I, 49
II, 8	Anastasia the deaconess.	71
— 9	Believers at Antioch.	S. L., IV, 8
— 24	Orthodox at Antioch.	— V, 8
— 27	Sergius *comes archiater*.	— 85
— 28	Simeon, archim. of Teleda.	S. L., V, 9
— 29	Monastery of Isaac.	— V, 10
— 40	Philip the presbyter.	— I, 51
— 42	John and John.	— I, 52
— 64	Bishops at Alexandria.	— I, 53
— 71	John and John.	— V, 11
— 72	do	— V, 12
— 93	Orthodox at Emesa.	— II, 3

III,	32	Theodore of monastery of Romanus	S. L., I, 55
—	35	Proclus and Eusebonas	— v, 13
—	36	Proclus of Colonia	— I, 56
—	46	Caesaria *hypatissa*	— x, 7
—	50	Didymus the bishop	— I, 57
—	53	Thecla *comitissa*	— IX, 3
—	74	Caesaria *hypatissa*	97
—	90	Thecla *comitissa*	S. L., I, 58
IV,	5	Caesaria *hypatissa*	98
—	21	John, Philoxenus, and John	S. L., V, 14
—	57	Caesaria *hypatissa*	99
—	69	Sergius of Cyrrhus	88
—	81	Sergius and Marion	S. L., V, 15
V,	1	Anastasia the deaconess	69
—	15	Constantine of Laodicea	91
—	22	Georgia	S. L., x, 8
—	38	Eustace the monk	— VII, 8
—	39	John of Bostra	— VIII, 4
—	52	Julian of monastery of Bassus	— I, 59
VI,	3	Caesaria *hypatissa*	100
—	4	Probus *mag. militum*	79
—	70	Sergius *comes archiater*	86
VII,	15	Photius and Andrew	59; S. L., I, 60
—	29	Ammonius and Epagathus	S. L., III, 2
—	30	Misael the deacon	— III, 3
VIII,	54	Caesaria *hypatissa*	— III, 4
IX,	13	Isidora	— VII, 9
—	27	Thomas of Germanicea	108
—	43	Misael the deacon	S. L., I, 63
—	51, 61	Andrew the reader	— VIII, 5
—	62	do.	IV, 9
Outside the 23 books :			
	4	John Canopites	S. L., IV, 7
	15	Caesaria *hypatissa*	— IV, 10
Without number of book or series :			
	60	Leontius the presbyter	87

If we take the highest number in each book and in the extra letters and add them up, we shall find that the smallest number of letters that the collection can have contained is 3824. There are indeed 19 cases in which the same letter occurred twice, and in the whole collection there were no doubt many more; but, as it is very unlikely that the last letter in each book has been preserved, we may be sure that the whole number of letters did not fall short of that given above. The letters according to the subjects with which they deal fall naturally into three classes : 1) theological, 2) ecclesiastical, 3) epexegetical : of which only the second class are preserved in the Select Letters, while the present collection comprises letters and fragments of all three. In fixing the order of the letters therefore it has been my object to arrange them according to these three classes, and in each class to place letters dealing with one subject

together. This system however it was impossible to carry out completely, since (1) it often happens that one letter deals not merely with different subjects but with subjects of different classes: (2) there are some letters which it is difficult to assign definitely to one class more than another: (3) some letters which should from their subject have been included in the present fascicule were not known to me till it had gone to press. The division is therefore only a rough one; and I have not separated the letters into classes, but numbered them continuously. Of whole letters the number contained in the present edition is 7 or 8 only, the first two to Oecumenius (1, 2), that to the Emesenes (25), that to Elisha the presbyter, which is attached to the work against John the Grammarian (34), that to the monks of the East. which is attached to the correspondence with Julian of Halicarnassus (35). that to the convents of virgins (61), the first to Anastasia the deaconess (69), and perhaps that to the presbyters at Alexandria (39), which, though described as an exbract, appears to be a whole letter : but the Answers to the Questions of Eupraxius (65) must be nearly complete, and there are many long extracts, especially in the epexegetical portion, which exhaust the subject with which they deal. As the distinction between whole letters and fragments is therefore of no practical importance, I have made no separation between them, but arranged them all indiscriminately according to the subject matter. It has been my object to include all accessible letters and fragments of letters of Severus existing in Syriac with the exceptions mentioned above; but, as these are distributed over a vast number of MSS., of which some are imperfectly catalogued, there are no doubt many which have escaped me. The document contained in Brit. Mus. Add. 14668 f. 44 v° which Wright (p. 788) calls a letter is however a prayer, and the letter in Y p. 117 (Assemani's notation) addressed to the patriarch Peter the younger, which Assemani (III, p. 63) with strange chronological confusion ascribes to Severus, is a letter of Damian. Wherever possible, I have placed a date in the margin of the translation of each letter; but the cases in which the date can be fixed within narrow limits are few. In an appendix I have added a short collection of hymns composed for use at the commemoration of Severus.

ABBREVIATIONS.

A. v.	Alia versio.
C. B. M.	Wright, Catalogue of Syriac MSS. in the British Museum.
P. G.	Patrologia Graeca.
P. L.	— Latina.
P. O.	— Orientalis.
R. O. C.	Revue de l'Orient chrétien.
S. L.	Select Letters of Severus, ed. Brooks.
S. V. N. C.	Mai, Scriptorum Veterum Nova Collectio.

MANUSCRIPTS

A = Brit. Mus. Add. 14601 (9th cent.).
B = — — — 12157 (7th or 8th cent.).
C = — — — 17149 (6th cent.).
D = — — — 14531 (7th or 8th cent.).
E = — — — 17214 (7th cent.).
F = — — — 14538 (10th cent.).
G = — — — 12155 (8th cent.).
H = — — — 17193 (874).
I = — — — 12144 (1081).
J = — — — 12168 (8th or 9th cent.).
K = — — — 17191 (9th or 10th cent.).
L = — — — 14532 (8th cent.).
M = — — — 14533 (8th or 9th cent.).
N = — — — 14613 (9th or 10th cent.).
O = — — — 17134 (end of 7th cent.).
P = Par. Syr. 62 (9th cent.).
Q = Brit. Mus. Add. 12154 (circ. 800).
R = Vat. Syr. 140 (6th or 7th cent.).
ϱ = — — 255 (6th or 7th cent.).
S = Berlin Sachau 321 (8th cent.).
T = Brit. Mus. Add. 14612 (6th or 7th cent.).
U = — — — 12153 (845).
V = Vat. Syr. 103 (841).
W = — — 100 (9th or 10th cent.).
X = — — 107 (7th cent.).
Y = — — 108 (7th cent.).
Z = Brit. Mus. Add. 7191 (7th cent.).
ζ = — — — 7192 (7th cent.).

For The Appendix.

Brit. Mus. Add. 14504 (9th cent.).

A COLLECTION OF LETTERS

OF SEVERUS OF ANTIOCH

I

A 119 r° b

ܕܝܠܗ ܗܘ ܕܝܠܗ ܐܓܪܬܐ ܕܠܘܬ ܐܘܩܘܡܢܝܘܣ ܩܘܡܝܣ.
ܥܠ ܕܝܠܝܬܐ ܘܡܥܒܕܢܘܬܐ ܕܐܝܬܝܗ̇ ܡܢ ܗܠܝܢ ܕܩܕܡ
ܐܦܝܣܩܘܦܘܬܐ܀

ܐܝܬ ܐܦ ܠܢ ܡܢ ܟܬܒܐ ܢܫܝܡ ܡܢ ܐܠܗܐ ܙܘ̈ܕܐ ܕܡܟܝܟܘܬܐ ܠܙܒܢܝܬܐ. ܘܩܠܐ
ܕܡܬܠܝܢ ܘܟܠܐ ܡܠܐ ܡܟܒܪ̈ܝ. ܠܐ ܚܣܝܪ̈ܝܢ ܠܢ. ܐܢ ܓܝܪ ܐܢܬ: ܐܝܟ ܗܘ
ܕܣܠܩ ܐܢܬ ܕܠܛܘܪܐ ܕܣܝܢܝ ܚܫܚ ܡܬܟܠܝܬ ܐܢܬ ܕܬܟܬܘܒ: ܠܓܒܪܐ ܐܝܟܢ
ܘܐܡܪ ܗܘܐ: ܟܕ ܡܬܠܒܠܒ· ܐܡܪ ܐܢܬ: ܘܡܫܘܐ ܐܢܬ ܕܬܫܬܡܫ ܒܡ̈ܠܐ ܕܕܘܝܕ ܗ̈ܠܝܢ
ܘܐܡܪ ܠܗܘܢ ܕܡܬܚܦܛܝܢ ܗܘܘ ܠܗ: ܕܠܒܪܬܗ ܕܫܐܘܠ ܠܐܢܬܬܐ ܢܣܒ: ܠܐ
ܩܠܝܠܐ ܒܥ̈ܝܢܝܟܘܢ ܕܐܗܘܐ ܚܬܢܐ ܠܡܠܟܐ: ܘܐܢܐ ܓܒܪܐ ܡܣܟܢܐ ܘܠܐ ܡܝܩܪܐ.
ܡܬܒܥܐ ܐܢܐ ܐܦ ܐܢܐ ܠܡܦܢܝܘ ܦ̈ܬܓܡܐ. ܟܕ ܡܫܬܐܠ ܐܢܐ ܕܒܗܠܝܢ ܡܫܬܡܫ ܐܢܐ
ܗܘܝܢ ܦܬܓܡܐ. ܠܐ ܗܘܝܬ ܢܒܝܐ ܐܦܠܐ ܒܪ ܢܒܝܐ. ܐܠܐ ܪܥܝܐ ܐܢܐ. ܘܡܩܦܚ ܒܩ̈ܛܡܐ.
ܐܢܗܘ ܕܠܐ ܪܒܐ ܠܝ ܗܕܐ ܐܡܪ. ܠܐ ܓܝܪ ܫܘܐ ܐܢܐ ܕܐܫܥܐ ܙܕܝܩܘܬܐ ܕܐܠܗܐ.

I. — OF THE SAME[1] A LETTER TO OECUMENIUS[2] THE COUNT[3], ABOUT PROPERTIES AND OPERATIONS, WHICH IS OF THOSE WRITTEN BEFORE EPISCOPACY.

508-12.

We also have in the God-inspired Scripture supplies of humility, and no lack of arguments to bring us down and help us to keep silence. If you, as if you were about to go up to Mt. Sinai, shrink from writing 'to such a man' (referring to me), and think fit to use David's words which he says to those who were urging him to take Saul's daughter in marriage, « Is it a small thing in your eyes that I should be son-in-law to the king? »[4], while I am a poor man and inglorious, I also, when required to make answer to your question, make use of these words: « I am not a prophet, nor the son of prophets, but I am a shepherd, and a scraper of sycamore fruit »[5], if it is not too much for me to say even this: for I am not worthy to tell the righteousnesses of God, and to take his covenant in

1. The letter to Anastasia (ep. 69) precedes in the ms. — 2. Text 'Oecumunius', and so in the subscription, and in the title of ep. 2. — 3. S. L., p. 12, 38, 92. — 4. I Reg., XVIII, 18. — 5. Amos, VII, 14.

ܘܐܦܢ ܒܦܘܡܝ ܣܡܝܬܗ. ܒܪܡ ܡܛܠ ܕܙܒܢܐ ܕܐ̈ܓܘܢܐ ܕܡܬܩܝܡܝܢ: ܠܐ ܡܦܣܐ
ܫܬܩܐ. ܒܙܕܟܘܬܐ ܐܢܐ ܡܩܒܠ ܡܙܕܟܝܢܘܬܐ ܡܝܩܪܬܐ. ܘܡܦܢܐ ܐܢܐ ܠܘܬ ܫܘܐܠܐ. ܘܒܗܕܐ
ܙܟܐ ܐܢܐ ܠܟ ܟܕ ܡܚܘܐ ܐܢܐ. ܕܠܐ ܦܝܠܘܣܘܦܝܣܐ ܟܢܒ ܐܢܬ ܗܠܝܢ ܕܡܟܝܟܘܬܐ.
ܡܛܠ ܕܝܢ ܗܝ ܕܐܡܪܬ: ܕܣܒ̈ܐ ܩܕܝ̈ܫܐ ܠܦܪܗܣܝܐ ܢܘܪܐ ܐܘܟܝܬ ܫܚܝܡܘܬܐ
ܩܪܘ. ܗܕܐ ܐܡܪ ܐܢܐ. ܕܠܘ ܕܠܐ ܦܘܪܫܐ ܒܗܕܐ ܡܠܬܐ ܙܢܐ ܕܢܬܚܫܚ. ܐܠܐ ܐܝܬ
ܕܐܡܬܝ ܘܡܛܠ ܐܝܟܢ. ܡܪܢ ܓܝܪ ܡܢ ܒܐܘܢܓܠܝܘܢ ܒܡ̈ܬܠܐ ܣ̈ܓܝܐܐ. ܕܡܛܠ
ܫܐ̈ܠܬܐ[1] ܪ̈ܘܚܢܝܬܐ ܢܩܘܫ ܘܠܐ ܢܫܠܐ. ܘܚܘܨܦܐ ܡܫܬܒܚܢܐ ܢܡܪܚ. ܘܐܦ ܠܢ
ܕܝܢ ܡܡܠܠܐ ܕܡ̈ܬܠܐ. ܕܐܝܬ ܒܗܬܬܐ ܕܡܝܬܝܐ ܚܛܝܬܐ. ܘܐܝܬ ܒܗܬܬܐ ܕܡܝܬܝܐ *
ܫܘܒܚܐ ܘܛܝܒܘܬܐ. ܕܥ ܗܟܝܠ ܐܘ ܚܝܠܬܢܐ. ܠܘܬ ܓܝܪ ܗܦܟ ܦܬܓܡܐ ܡܦܢܝܢ
ܡܘܕܥ ܐܢܐ ܠܚܝܠܬܢܐ. ܕܗܢ ܕܢܚܪܡ ܠܗܠܝܢ ܕܐܡܪܝܢ ܕܝ̈ܠܝܬܐ ܕܟ̈ܝܢܐ: ܐܠܗܘܬܐ
ܐܡܪ ܐܢܐ ܘܐܢܫܘܬܐ ܕܡܢܗܘܢ ܗܘ ܚܕ ܡܫܝܚܐ. ܠܐ ܫܠܝܛ. ܠܐ ܓܝܪ ܒܣܪܐ ܟܦܪ
ܒܗܝ ܕܗܘܐ ܐܝܬܘܗܝ ܒܣܪܐ: ܐܦܢ ܗܘܐ ܒܣܪܐ ܕܐܠܗܐ. ܘܠܐ ܗܘ ܡܠܬܐ ܐܙܝܥ
ܡܢ ܟܝܢܗ. ܐܦܢ ܐܬܚܝܕ ܠܒܣܪܐ ܩܢܘܡܐܝܬ. ܕܢܦܫܐ ܐܝܬ ܠܗ ܡܠܝܠܬܐ

* 119 v° a.

1. Ms. ܫܠܠܬܐ.

my mouth[1]. However, since the time of the present struggles does not allow silence, I accept an honourable defeat from you, and turn to the question. And in this I defeat you, since I show that you do not practise humility in a philosophic spirit[2]. As to your statement that the holy old men called ⌜bold speech[3] fire or warmth, I say this, that we must not use this method of speaking without discrimination, but there are occasions for using it and circumstances to which to apply it. Our Lord in the Gospels in many parables teaches us in the case of spiritual petitions to knock without ceasing and display a praiseworthy audacity. And the saying of the Proverbs also instructs us that 'there is shame which brings sin, and there is shame which brings glory and grace'[4]. Know then, mighty man, (for I now return to make answer) that for us to anathematize those who speak of properties of natures (I mean the Godhead and the manhood of which the one Christ consists) is not permissible. Flesh does not renounce its existence as flesh, even if it has become God's flesh, nor has the Word departed from his nature, even if he has been hypostatically united to flesh which possesses a rational and intelligent soul : but the difference also is

1. Ps. XLIX, 16. — 2. The word φιλοσοφῆσαι is here transliterated. — 3. παῤῥησία. — 4. Pr., XXVI, 11ᵃ.

ܡܬܢܛܪܐ. ܡܬܝܕܥܐ ܕܝܢ ܦܘܪܫܢܐ. ܘܕܝܠܝܘܬܐ ܕܐܝܟ ܕܒܡܫܘܕܥܢܘܬܐ ܟܝܢܝܬܐ
ܕܟܝ̈ܢܐ ܕܡܢܗܘܢ ܗܘ ܥܡܢܘܐܝܠ. ܟܕ ܠܐ ܒܣܪܐ ܐܬܗܦܟ ܠܟܝܢܐ ܕܡܠܬܐ. ܘܠܐ ܗܘ
ܡܠܬܐ ܐܫܬܚܠܦ ܠܒܣܪܐ. ܐܝܟ ܕܒܡܫܘܕܥܢܘܬܐ ܕܝܢ ܟܝܢܝܬܐ ܐܡܪܝܢ. ܘܠܘ
ܗ̇ܢ ܕܟܝܢܐܝܬ ܘܡܚܝܕܝܢ ܘܠܗܘܢ ܢܦܫܗܘܢ ܡܢ ܚܕ̈ܕܐ. ܘܡܬܦܠܓܝܢ ܗܠܝܢ
ܕܐܬܚܝܕܘ ܒܚܝܕܝܘܬܐ. ܗܕܐ ܓܝܪ. ܕܗܠܝܢ ܕܦܠܓܝܢ ܠܬܪ̈ܝܢ ܟܝ̈ܢܐ ܠܚܕ ܡܪܢ ܝܫܘܥ
ܡܫܝܚܐ[1] ܐܡܠܬܐ. ܟܕ ܓܝܪ ܚܝܕܘܬܐ ܕܒܩܢܘܡܐ ܡܫܬܘܕܝܐ. ܠܐ ܡܟܝܠ ܡܬܦܪܫܝܢ
ܡܢ ܚܕ̈ܕܐ ܗܠܝܢ ܕܐܬܚܝܕܘ. ܐܠܐ ܚܕ ܒܪܐ ܐܝܬܘܗܝ. ܘܚܕ ܟܝܢܐ ܕܡܠܬܗ ܕܐܠܗܐ
ܡܠܬܐ ܕܡܬܒܣܪ. ܐܝܟܢܐ ܕܐܦ ܩܕܝܫܐ ܩܘܪܝܠܘܣ ܒܗܠܝܢ ܕܠܘܩܒܠ ܕܝܘܕܘܪܘܣ
ܐܡܪ܀ ܢܕܥ ܗܟܝܠ ܕܦܓܪܐ ܕܐܬܝܠܕ ܒܒܝܬ ܠܚܡ: ܐܦ ܐܢ ܠܐ ܐܝܬܘܗܝ ܗܘ ܟܕ ܗܘ
ܒܡܫܘܕܥܢܘܬܐ ܐܡܪ ܐܢܐ ܟܝܢܝܬܐ: ܠܡܠܬܐ ܕܡܢ ܐܠܗܐ ܘܐܒܐ: ܐܠܐ ܒܪܡ ܕܝܠܗ
ܗܘܐ. ܘܠܘ ܕܐܢܫ ܐܚܪܢܐ ܣܛܪ ܡܢ ܒܪܐ. ܡܬܝܕܥ ܕܝܢ. ܚܕ ܒܪܐ ܘܡܫܝܚܐ
ܘܡܪܝܐ ܘܡܠܬܐ ܗ̇ܘ ܕܐܬܒܣܪ܀ ܗܠܝܢ ܗܟܝܠ ܕܡܘܕܝܢ ܚܕ ܟܝܢܐ ܕܐܠܗܐ ܡܠܬܐ
ܕܡܬܒܣܪ: ܘܠܐ ܡܒܠܒܠܝܢ ܠܗܠܝܢ ܕܡܢܗܘܢ ܐܝܬܘܗܝ. ܡܘܕܝܢ. ܘܕܝܠܝܘܬܐ
ܕܗܠܝܢ ܕܐܬܪܟܒܘ ܒܚܝܕܘܬܐ. ܕܝܠܝܬܐ ܕܝܢ ܗ̇ܝ ܕܐܝܟ ܕܒܡܫܘܕܥܢܘܬܐ ܕܦܫܝܛܘܬܐ

1. Ms. with stop following.

preserved, and the propriety in the form of natural characteristics of the natures of which Emmanuel consists, since the flesh was not converted into the nature of the Word, nor was the Word changed into flesh. We mean in the matter of natural characteristics, and not that those which were naturally united are singly and individually separated and divided from one another : this is the assertion of those who cleave our one Lord Jesus Christ into two natures. For, since the union in hypostasis is acknowledged, it follows that those which were united are not separated from one another; but there is one Son, and one nature of God the Word incarnate himself, as the holy Cyril also says in the work against Diodorus : « Let him know therefore that the body which was born at Bethlehem, even if it is not the same as the Word from God and the Father (I mean in natural characteristics), yet nevertheless became his, not anyone else's separate from the Son : and there is recognised to be one Son and Christ and Lord and Word who took flesh »[1]. Those therefore who confess one incarnate nature of God the Word, and do not confuse the elements of which he consists, recognise also the propriety of those that were joined in union (and a property is that which

1. Contr. Diod., fr. 17 (Cyr. in Jo. Ev., ed. Pusey, III, p. 499).

* ܒܟܝܢܐ. ܘܠܘ ܕܗܠܝܢ ܕܐܢܫܘܬܐ ܠܟܝܢܐ ܐܢܫܝܐ ܒܠܚܘܕ ܢܫܠܡܘܢ. ܘܬܘܒ ܗܠܝܢ *119 v° b.
ܕܐܠܗܘܬܐ ܡܦܪܫܐܝܬ ܠܐܠܗܐ ܡܠܬܐ ܢܣܡܘܟ. ܐܠܐ ܒܠܚܘܕ ܝܕܥܝܢ ܠܫܘܚܠܦܐ.
ܟܕ ܦܘܠܓܐ ܠܐ ܡܩܒܠܝܢ. ܡܠܬܐ ܓܝܪ ܕܚܝܘܬܐ. ܠܦܘܠܓܐ ܠܐ ܡܩܒܠܐ. ܫܡܥܘ
ܡܢܐ ܐܡܪ ܩܕܝܫܐ ܘܡܠܦܢܐ ܚܟܝܡܐ ܩܘܪܝܠܠܘܣ. ܒܬܘܡܘܣ ܕܬܪܝܢ ܕܡܟܬܒܢܘܬܐ
ܕܠܘܩܒܠ ܓܘܕܦܐ ܕܢܣܛܘܪܝܘܣ܀ ܕܐܢܫܘܬܐ ܦܝܢ ܓܝܪ ܘܕܐܠܗܘܬܐ. ܡܘܕܐ ܐܢܐ
ܐܦ ܐܢܐ. ܕܫܘܚܠܦܐ ܣܓܝܐܐ ܐܝܬܘܗܝ. ܘܪܘܚܩܐ. ܐܚܪܢܝܬܐ ܓܝܪ ܦܫܝܩܐܝܬ.
ܗܠܝܢ ܕܐܫܬܡܗ ܒܡܠܬܐ ܗܝ ܕܐܝܟ ܐܝܟܢ ܐܝܬܝܗܝܢ. ܘܕܠܐ ܒܡܕܡ ܕܡܝܢ
ܠܚܕܕܐ. ܟܕ ܐܬܐ ܠܢ ܕܝܢ ܠܡܥܠܬܐ ܐܪܙܐ ܕܒܡܫܝܚܐ. ܡܠܬܐ ܕܚܝܘܬܐ ܠܐ ܛܥܝܐ
ܡܢ ܫܘܚܠܦܐ. ܦܘܠܓܐ ܕܝܢ ܡܦܠܓܐ. ܠܘ ܟܕ ܡܚܠܛܐ ܟܝܢܐ ܥܡ ܚܕܕܐ ܐܘ ܡܒܠܒܠܐ
ܟܝܢܐ. ܐܠܐ ܕܡܢ ܒܬܪ ܕܒܣܪܐ ܘܕܡܐ ܐܫܬܘܬܦ ܡܠܬܐ ܕܐܠܗܐ. ܚܕ ܗܟܢܐ ܐܦ ܗܘ ܒܪܐ
ܡܬܝܕܥ ܘܡܫܬܡܗ܀ ܐܢ ܕܝܢ ܚܕ ܐܝܬܘܗܝ ܥܡܢܘܐܝܠ: ܡܢ ܐܠܗܘܬܐ ܘܐܢܫܘܬܐ
ܕܡܫܡܠܝܢ ܐܝܬ ܠܗܘܢ ܐܝܟ ܡܠܬܐ ܕܝܠܗܝܢ: ܚܝܘܬܐ ܩܢܘܡܝܬܐ ܕܠܐ ܒܘܠܒܠܐ.
ܡܚܘܝܐ ܡܢ ܫܘܚܠܦܐ ܕܗܠܝܢ ܕܐܬܚܝܕܘ ܠܚܕ ܒܚܝܘܬܐ ܡܕܒܪܢܝܬܐ. ܦܘܠܓܐ
ܕܝܢ ܠܦܘܠܓܐ. ܗܠܝܢ ܕܐܬܚܝܕܘ ܒܚܝܘܬܐ ܕܐܢܫܘܬܐ. ܕܝܠܗ ܕܐܠܗܘܬܐ ܕܡܠܬܐ

exists in the form of a manifestation of natural differences), and not that we should ascribe the acts of the manhood only to the human nature, and impute again those of the Godhead separately to God the Word, but they recognise the difference only, not admitting a division : for the principle of union does not admit of division. Hear what the holy and wise doctor Cyril says in the second volume[1] of the work against the blasphemies of Nestorius : « For between Godhead and manhood I also allow that there is great distinction and distance. For the things which have been named on the principle of manner of existence are clearly different, and in no point like one another. But, when the mystery in Christ is introduced among us, the principle of union is not oblivious of difference, but rejects division, not by mixing or commingling the natures with one another, but that, after the Word of God has partaken of flesh and blood, he is even so understood and named as one Son »[2]. But, if Emmanuel is one, consisting of Godhead and manhood which have a perfect existence according to their own principle, and the hypostatic union without confusion shows the difference of those which have been joined in one in dispensatory union, but rejects division, both the elements

1. τόμος. — 2. Adv. Nest., II, 6 (ed. Pusey, VI, p. 113).

ܗܘܘ. ܘܗܠܝܢ ܕܝܠܗ ܕܡܠܬܐ. ܗܘ̈ܝ ܕܐܢܫܘܬܐ ܗܝ ܕܚܝܕ ܠܗ ܩܢܘܡܐܝܬ[1].
ܡܛܠܗܕܐ ܗܘܐ ܐܦ ܠܡܝܬܝܘ ܢܝܫܐ. ܡܛܠ ܡ̈ܠܐ ܕܩܘܪܝܠܠܘܣ. ܐܡܪ ܓܝܪ
ܗܟܢܐ ܒܦܪܘܣܦܘܢܝܛܝܩܘܢ[2] ܕܠܘܬ ܡܠܟܐ ܕܚܠ ܐܠܗܐ ܬܐܘܕܘܣܝܘܣ. ܐܝܟܢܐ ܗܟܝܠ
ܕܗܘܐ ܕܐܢܫܘܬܐ ܗܝ ܕܝܚܝܕܝܐ: ܡܛܠ ܕܐܬܚܝܕܬ ܠܡܠܬܐ ܒܚܝܕܘܬܐ ܡܕܒܪܢܝܬܐ.
ܗܟܢܐ ܗܘܐ ܕܡܠܬܐ ܗܝ ܕܒܘܟܪܐ ܒܝܢܬ ܐܚ̈ܐ ܣܓܝ̈ܐܐ. ܡܛܠ ܚܝܕܘܬܐ ܕܥܡ ܒܣܪܐ܀
ܘܢܩܦܢ ܠܗܘܢ. ܘܓܪܝܓܘܪܝܘܣ ܬܐܘܠܘܓܘܣ ܒܐܓܪܬܐ * ܕܠܘܬ ܩܠܝܕܘܢܝܘܣ ܟܬܒ. * 120 r° a.
ܡܠܬܐ܀ ܐܝܟܢܐ ܕܟܝ̈ܢܐ ܡܬܚܠܛܝܢ. ܗܟܢܐ ܐܦ ܫܡ̈ܗܐ. ܘܐ̈ܦ ܠܚܕ̈ܕܐ ܪܗܛܝܢ ܒܡܠܬܐ
ܕܡܫܚܠܦܘܬܐ ܕܚܕ̈ܕܐ܀ ܘܠܐ ܢܕܠܚܟ ܫܡܐ ܕܡܘܙܓܐ. ܐܫܬܡܫ ܒܗ ܓܝܪ ܦܫܝܩܐܝܬ
ܢܗܝܪܐܝܬ ܘܠܐ ܡܣܟܢܘܬܐ[3]. ܟܕ ܨܒܐ ܢܚܘܐ ܚܝܕܘܬܐ ܩܕܡܝܬܐ. ܐܝܟܐ ܓܝܪ
ܕܚܝܕܘܬܐ ܕܠܐ ܓܘܫܡ ܥܡ ܓܘܫܡܐ ܗܘܝܐ. ܠܝܬ ܕܘܟ ܡܣܟܢܘܬܐ ܕܡܘܙܓܐ.[4]
ܕܓܘܫܡ̈ܐ ܓܝܪ ܪ̈ܛܝܒܐ ܐܝܠܝܢ ܗܘܐ ܕܝܠܝܬܐ. ܕܒܝܕ ܒܩܘܪܠܐ ܢܬܒܠܒܠܘܢ.
ܘܐܝܟ ܕܠܡܐܡܪ ܡܢ ܟܝܢܗܘܢ ܢܦܩܘܢ. ܡܚܪܡܝܢܢ ܗܟܝܠ. ܠܘ ܠܫܡܗ ܕܡܘܙܓܐ

1. In smaller letters over an erasure. — 2. Ms. ܒܦܪܘܣܦܘܢܛܝܩܘܢ. — 3. Ms. ܡܣܟܢܘܬܐ. — 4. Ms. om. stop.

which naturally belong to the manhood have come to belong to the very Godhead of the Word, and those which belong to the Word himself have come to belong to the very manhood which he hypostatically united to him. On this subject we will again adduce the sacred words of Cyril. In the *prosphonetikon* to the religious king Theodosius he spoke as follows : « As therefore it came to belong to the humanity to be the Only one, because it had been united to the Word in a dispensatory union, so it came to belong to the Word to be 'the first-born among many brethren'[1], because of the union with flesh »[2]. Gregory the Theologian[3] also in the letter to Cledonius wrote words which agree with him as follows : « As the natures are mingled, so also are the appellations; and they run into one another on the principle of coalescence »[4]. Do not let the term ' mingle ' disturb you : for he used it very clearly and without danger[5] with the intention of denoting the primary union : for, where there is a union of something incorporeal with a body, no danger[5] anywhere arises from mingling. For this is manifestly a quality of fluid bodies, to be confounded together by intertwining, and, so to speak, come out of their nature. We therefore anathematize not

1. Rom., VIII, 29. — 2. De rect. fide ad Theod. imp., 30 (ed. Pusey, VII, p. 97). — 3. θεολόγος. — 4. Ep. 51 (*P. G.*, XXXVII, 181). — 5. κίνδυνος.

ܕܝܠܝܬܐ ܕܟܝܢܐ ܕܡܢܗܘܢ ܚܕ ܡܫܝܚܐ. ܐܠܐ ܠܗܠܝܢ ܕܦܪܫܝܢ ܠܕܝܠܝܬܐ.
ܘܦܠܓܝܢ ܠܗܝܢ ܠܟܠܚܕ ܡܢ ܟܝܢܐ. ܟܕ ܓܝܪ ܚܕܐ ܙܒܢ ܐܬܦܠܓ ܚܕ ܡܫܝܚܐ:
ܡܬܦܠܓ ܕܝܢ ܒܗܿ ܕܐܡܪܝܢ ܬܪܝܢ ܟܝܢܐ ܒܬܪ ܚܝܕܘܬܐ. ܐܙܠܝܢ ܥܡ ܟܝܢܐ
ܕܐܬܦܣܩܘ ܠܬܪܝܢܘܬܐ: ܘܐܬܦܪܫܘ ܠܐܚܪܢܝܘܬܐ ܕܝܠܢܝܬܐ. ܡܥܒܕܢܘܬܐ ܘܕܝܠܝܬܐ
ܗܠܝܢ ܕܐܝܬܝܗܝܢ ܝܠܕܐ ܕܗܢܐ ܦܘܠܓܐ. ܐܝܟ ܕܡܘܕܥܝܢ ܡܠܐ ܕܐܓܪܬܐ ܪܫܝܥܬܐ
ܕܠܐܘܢ ܒܗܠܝܢ ܕܐܡܪ. ܡܥܒܕܐ ܓܝܪ ܟܠܚܕܐ ܡܢ ܕܡܘ̈ܬܐ ܒܫܘܬܦܘܬܐ ܕܥܡ ܐܚܪܬܐ.
ܗܘ ܡܕܡ ܕܐܝܬܘܗܝ ܕܝܠܗ̇. ܟܕ ܗܘ ܡܢ ܡܠܬܐ ܣܥܪ. ܗܿܝ ܕܐܝܬܝܗ̇ ܕܡܠܬܐ.
ܗܘ ܕܝܢ ܦܓܪܐ ܡܫܡܠܐ ܗܠܝܢ ܕܐܝܬܝܗܝܢ ܕܦܓܪܐ܀ ܠܘܩܒܠ ܗܠܝܢ ܫܦܝܪܐ
ܕܢܬܩܒܠܢ ܢܬܝܡܪ. ܦܬܓܡܐ ܕܡܝܩܪܐ[1] ܕܩܘܪܝܠܠܘܣ[2] ܩܕܝܫܐ[3] ܐܡܝܪܐ
ܡܟܣܢܝܬܐ[3] ܕܪܫܥܐ. ܐܡܪ ܓܝܪ ܒܣܟܘܠܝܘܢ ܗܘ ܕܥܠ ܓܘܡܪܬܐ ܗܟܢܐ܀ ܒܪܡ
ܐܝܟ ܠܡܚܙܐ ܒܓܘܡܪܬܐ ܐܝܟ ܕܒܛܘܦܣܐ. ܕܐܬܚܝܕ ܠܐܢܫܘܬܐ ܐܠܗܐ ܡܠܬܐ. ܠܐ ܕܝܢ
ܫܕܐ ܗܿܝ ܕܗܘܐ ܗܘ ܡܕܡ ܕܐܝܬܘܗܝ. ܫܚܠܦ ܕܝܢ ܡܛܠ ܠܗܘ ܕܐܬܢܣܒ
ܐܘܟܝܬ * ܐܬܚܝܕ. ܠܫܘܒܚܗ ܘܠܡܥܒܕܢܘܬܗ. ܐܝܟܢܐ ܓܝܪ ܕܢܘܪܐ ܟܕ ܐܚܕܐ ܒܩܝܣܐ * 120 r° b.
ܘܡܬܥܠܠܐ ܒܗ: ܡܬܚܝܠܐ ܒܗ ܦܝܫܐ ܘܠܐ ܦܣܩܐ ܠܗ ܦܝܫ ܡܢ ܗܿܝ ܕܗܘܐ

1. Ms. pl. — 2. Ms. with stop following. — 3. Ms. sing.

those who confess the properties of the natures of which the one Christ consists, but those who separate the properties, and apportion them to each nature apart. When the one Christ has once been divided (and he is divided by the fact that they speak of two natures after the union), with the natures which have been cut asunder into a duality and separated into a distinct diversity go the operations and properties which are the offspring of this division, as the words of Leo's impious letter state in what he said : « For each of the forms effects in partnership with the other that which belongs to itself, the Word doing that which belongs to the Word, and the body performing the things which belong to the body »[1]. Against these things it is well to set the much-honoured words of the holy Cyril which refute impiety. In the Scholion about the coal he speaks as follows : « Nevertheless we may see in the coal as in a figure that God the Word was united to the manhood, but has not cast off being that which he is, but rather changed what had been assumed or united into his glory and operation. For, as fire when it takes hold of wood and is introduced into it, prevails over it, and does

1. Ep. 28, 4 (*P. L.*, LIV, 768).

ܐܝܬܘܗܝ ܩܝܣܐ: ܒܫܘܚܠܦܐ ܠܗ ܕܝܢ ܡܥܠܗ̇ ܒܚܙܘܬܐ ܘܒܚܝܠܐ ܕܢܘܪܐ: ܘܡܫܠܡ
ܗܠܝܢ ܕܝܠܗ̇ ܡܥܒܕܐ ܒܗ̇: ܘܐܝܟ ܚܕ ܡܢ ܟܕܘ ܡܬܚܫܒ ܥܡܗ̇. ܗܟܢܐ ܐܣܬܟܠ
ܡܛܠ ܡܫܝܚܐ. ܟܕ ܓܝܪ ܐܬܚܝܕ ܠܐ ܡܬܡܠܠܢܐܝܬ ܐܠܗܐ ܠܐܢܫܘܬܐ. ܢܛܪܗ̇ ܦܢ
ܗܘ ܡܐ ܕܐܡܪܝܢ ܕܐܝܬܝܗ̇. ܡܠܬܐ ܕܝܢ ܐܦ ܗܘ ܗܘ ܡܐ ܕܐܝܬܘܗܝ ܗܘܐ. ܟܕ ܕܝܢ
ܚܕܐ ܙܒܢ ܐܬܚܝܕ. ܐܝܟ ܚܕ ܡܬܚܫܒ ܥܡܗ̇. ܟܕ ܕܝܠܢܝܬܐ ܠܗ ܦܢ[1] ܗܠܝܢ ܕܝܠܗ̇.
ܐܟܒܪ ܕܝܢ ܐܦ ܗܘ ܒܗ̇ ܡܥܒܕܢܘܬܐ ܕܟܝܢܗ܀ ܐܢ ܗܟܝܠ ܫܚܠܦ ܡܠܬܐ ܠܐܢܫܘܬܐ
ܗܝ ܕܐܚܕ ܠܗ ܩܢܘܡܐܝܬ: ܠܘ ܠܟܝܢܗ: ܦܫ ܓܝܪ ܗܘ ܡܕܡ ܕܐܝܬܘܗܝ ܗܘܐ:
ܐܠܐ ܠܫܘܒܚܗ ܘܠܡܥܒܕܢܘܬܗ: ܘܗܠܝܢ ܕܓܠܝܐܝܬ ܐܝܬܝܗܝܢ ܕܒܣܪܐ: ܗܘܝ ܕܝܠܗ
ܕܡܠܬܐ. ܐܝܟܢܐ ܟܠ ܚܕܐ ܡܢ ܕܡܘ̈ܬܐ ܡܦܣܝܢܢ ܕܡܥܒܕܐ ܗܠܝܢ ܕܝܠܗ̇. ܠܚܪܡܐ
ܕܝܢ ܙܕܩ. ܠܗܠܝܢ ܕܒܬܪܝܢ ܟܝ̈ܢܐ ܣܝܓܝܢ ܠܚܕ ܡܫܝܚܐ. ܘܕܟܠ ܚܕ ܡܢ
ܟܝ̈ܢܐ ܥܒܕ[2] ܗܠܝܢ ܕܝܠܗ ܐܡܪܝܢ. ܕܗܠܝܢ ܓܝܪ ܕܡܬ̈ܥܒܕܢ ܘܡܣܬܥܪ̈ܢ
ܡܢ ܚܕ ܡܫܝܚܐ. ܣܓܝ ܐܝܬܘܗܝ ܫܘܚܠܦܐ. ܡܢܗܝܢ ܓܝܪ ܐܝܬܝܗܝܢ
ܕܦܐܝܢ ܠܐܠܗܘܬܐ. ܡܢܗܝܢ ܕܝܢ ܐܢܫܝܬܐ. ܕܐܝܟ ܐܡܪܢ. ܗܘ ܕܢܗܠܟ ܓܘܫܡܢܐܝܬ ܥܠ ܐܪܥܐ

1. Ms. ܡܢ; Cyr. μέν. — 2. Ms. ܘܡܥܒܕܝܢ.

not make it cease being wood, but rather changes it into the appearance and force of fire, and performs all its own acts in it, and is already reckoned as one with it, so understand in the case of Christ also. For, since God was ineffably united with manhood, he has preserved it as what we say it is, and he himself also has remained what he was. But, after he has once been united, he is reckoned as one with it, appropriating its qualities to himself, but he himself also carried on the operation of his nature in it »[1]. If[2] then the Word changed the manhood which he had hypostatically united to him, not into his nature, for he remained that which he was, but into his glory and operation, and things which manifestly belong to the flesh have come to belong to the Word himself, how shall we allow that each of the forms performs its own acts? But we must anathematize those who confine the one Christ in two natures and say that each of the natures performs its own acts. Between the things performed and done by the one Christ the difference is great. Some of them are acts befitting the divinity, while others are human. For example, to walk and travel in bodily form upon

1. Schol. de Inc. Unig., 9 (ed. Pusey, VI, p. 516). — 2. This passage as far as ' operating ' (p. 10, l. 6) is cited in Mansi, XI, 444, where the letter is described as the 2nd to Oecumenius.

ܢܦܠܘܢ ܘܢܚܪܘܢ. ܕܠܐ ܚܪܝܢܐ ܐܢܫܝܐ ܗܘ. ܗܘ ܕܝܢ ܕܠܗܠܝܢ ܕܦܫܝܓܝܢ
ܒܪ̈ܓܠܝܗܘܢ: ܘܕܢܗܠܟܘܢ ܥܠ ܐܪܥܐ ܣܟ ܠܐ ܡܫܟܚܝܢ: ܕܢܗܠܟܘܢ ܐܝܟ ܚܠܝܡܐܝܬ
ܢܬܠ ܦܐܐ ܠܐܠܗܐ. * ܐܠܐ ܚܕ ܡܠܬܐ ܕܡܬܒܣܪ ܗܘܐ ܗܠܝܢ ܐܦ ܗܠܝܢ. ܘܠܘ ܗܘܐ ܦܥܠ
ܗܕܐ. ܗܘܐ ܕܝܢ ܟܝܢܐ ܗܘ. ܘܠܐ ܕܝܢ ܡܛܠ ܕܡܫܚܠܦܢ ܗܠܝܢ ܕܐܬܥܒܕ. ܡܛܠ ܗܕܐ
ܢܗܘܐ ܬܪܝܢ ܟܝ̈ܢܐ ܕܡܥܒܕܝܢ ܐܘܟܝܬ ܕܡ̈ܘܬܐ ܢܬܚܡ ܬܪܝܨܐܝܬ[1] ܦܥܘܠܝ̈ܢ. ܬܘܒ ܕܝܢ
ܛܘܡܣܗ ܕܠܐܘܢ ܐܡܪ. ܢܛܪ[2] ܓܝܪ ܟܠܚܕ ܡܢ ܟܝ̈ܢܐ ܠܐ ܡܚܣܪܐܝܬ ܕܝܠܝܘܬܐ ܗܝ
ܕܝܠܗ.܀ ܟܕ ܠܬܪܝܢ ܟܝ̈ܢܐ ܡܦܠܓܐܝܬ ܦܠܓ ܕܝ̈ܠܝܬܐ. ܐܝܟ ܗܘ ܕܠܬܪܝܢ ܟܝ̈ܢܐ
ܦܠܓ. ܗܘ ܚܕ ܘܒܠܚܘܕܘܗܝ ܡܫܝܚܐ. ܕܝܠܝܬܐ ܓܝܪ ܕܟܝ̈ܢܐ ܕܡܢܗܘܢ
ܥܡܢܘܐܝܠ. ܗܝ ܕܒܫܘܕܥܐ ܟܝܢܝܐ. ܡܩܘܝܐ ܠܐ ܡܫܬܚܠܦܢܐܝܬ ܘܡܫܬܪܪܐܝܬ.
ܐܝܟܢܐ ܕܐܦ ܩܕܝܫܐ ܩܘܪܝܠܠܘܣ ܒܐܓܪܬܐ ܕܬܪܬܝܢ ܕܠܘܬ ܣܘܩܢܣܘܣ[3] ܐܡܪ܀ ܐܠܐ
ܟܕ ܒܕܝܠܝܘܬܐ ܗܝ ܕܒܟܝܢܐ ܟܠܚܕ ܡܢܗܘܢ ܦܐܫ ܐܝܟ ܚܕܐ ܘܡܣܬܟܠ: ܐܝܟ
ܡܠܬܐ ܕܗܫܐ ܡܢܢ ܐܬܐܡܪܬ. ܚܝܕܘܬܐ ܠܐ ܡܬܡܠܠܢܝܬܐ ܘܠܐ ܡܬܕܪܟܢܝܬܐ. ܚܕ
ܟܝܢܐ ܚܘܝܬ ܠܢ ܕܒܪܐ. ܒܪܡ ܐܝܟ ܕܐܡܪܬ ܕܡܬܒܣܪ܀ ܠܐ ܕܝܢ ܒܟܠܗܝܢ ܫܒܩ
ܗܘܐ ܡܠܬܐ ܐܠܗܐ ܠܒܣܪܗ ܕܢܣܒ ܗܠܝܢ ܕܝܠܗ. ܐܝܟܢܐ ܕܠܐ ܡܚܣܪܐܝܬ ܬܬܢܛܪ

1. Ms. ܚܬܝܬܐܝܬ; Gr. δικαίως. — 2. Ms. ܢܛܪ : cf. p. 12, l. 3; Gr. σωζομένης. — 3. Ms. ins. ܕܐܝܣܘܪܝܐ.

the earth is without contention human; but to bestow on those who are maimed in the feet and cannot walk upon the ground at all the power of walking like sound persons is God-befitting. Yet the one Word incarnate performed the latter and the former, and the one nature did not perform the one, and the other the other; nor, because the things performed are different, shall we on this account rightly define two natures or forms as operating. Again the Tome of Leo says : « For each of the natures preserves its own property without diminution »[1], distributing the properties to the two natures severally, as one who divides the one and only Christ into two natures. For the property of the natures of which Emmanuel consists, which is shown in the natural characteristics, continues constant and fixed, as the holy Cyril also says in the second letter to Succensus : « But, while each of them both remains and is perceived in the property which is by nature, according to the principle which has just been enunciated by us, the ineffable and incomprehensible union has shown us one nature of the Son, yet, as I have said, an incarnate nature »[2]. But God the Word did not permit his flesh in all things to undergo the passions proper to it, in order that its

1. Ep. 28, 3 (*P. L.*, LIV, 766). — 2. Ep. 46, 2 (*P. G.*, LXXVII, 241).

ܕܡܫܠܡܘܬܗ. ܐܝܟ ܕܐܡܪ ܕܘܪܫܐ ܪܫܝܥܐ. ܐܬܚܙܝ ܓܝܪ ܡܢܐ ܐܡܪ. ܗܘ ܡܠܦܢܐ
ܚܟܝܡܐ ܩܘܪܝܠܠܘܣ. ܠܘܬ ܒܥ̈ܘܬܐ ܕܡܢ ܬܐܘܕܘܪܝܛܐ. ܒܡܦܩ ܒܪܘܚܐ ܕܥܣܪܐ
ܕܚܪܡܐ܀ ܐܡܬܝ ܕܡܬܚܙܝܐ ܠܟ ܕܩܫܝܐ ܡܟܝܟܘܬܐ ܕܡܢ ܣܘܪܩܐ. ܐܬܕܡܪ ܪܘܪܒܐܝܬ
ܒܚܘܒܐ ܕܒܪܐ ܕܠܘܬܢ. ܗܘ ܓܝܪ ܕܐܢܬ ܐܡܪ ܐܢܬ ܕܒܨܝܪܐ. ܗܢܐ ܡܛܠܬܟ. ܨܒܝܢܐܝܬ
ܥܒܕܗ. ܒܟܐ ܐܢܫܐܝܬ. ܕܢܫܩܘܠ ܒܟܝܟ. ܕܚܠ ܡܕܒܪܢܐܝܬ. ܟܕ ܫܒܩ ܗܘܐ
ܠܒܣܪܗ ܐܝܟ ܐܡܬܝ ܕܢܚܫ ܚܫ̈ܐ ܕܕܝܠܗ. ܕܠܢ ܚܝܠܬ̈ܢܐ ܢܥܒܕ܀ ܐܢ ܕܝܢ
ܡܕܒܪܢܐܝܬ ܫܒܩ ܗܘܐ ܠܒܣܪܗ ܕܢܚܫ ܐܝܟ ܐܡܬܝ ܚܫ̈ܐ ܕܕܝܠܗ. ܠܗ ܠܐ
ܕܝܠܝܘܬܗ ܢܛܪ ܗܘܐ ܕܡܫܠܡܘܬܗ. ܡܬܚܙܝܐ ܓܝܪ ܒܣܓܝ̈ܐܬܐ. ܘܠܐ ܚܫ ܗܠܝܢ
ܕܡܬܝܕܥܢ ܐܝܠܝܢ ܕܟܝܢܗ. ܡܛܠ ܕܐܬܚܝܕ ܗܘܐ ܠܡܠܬܐ ܒܪܘܝܐ ܕܟܝܢܐ. ܡܠܬܐ
ܗܟܝܠ ܕܐܬܓܫܡ ܥܠ ܝܡܐ ܡܗܠܟ ܗܘܐ. ܘܒܬܪ ܡܘܬܗ ܒܡܚܘܬܐ ܕܪܘܡܚܐ ܡܢ
ܓܒܗ. ܡܒܘܥܐ ܕܦܘܪܩܢܐ ܡܒܥ ܗܘܐ. ܬܘܒ ܒܬܪ ܩܝܡܬܐ. ܟܕ ܐܚܝܕܝܢ ܬܪ̈ܥܐ
ܥܐܠ ܗܘܐ. ܘܐܬܚܙܝ ܠܬܠܡܝ̈ܕܐ ܒܒܝܬܐ ܗܘܐ. ܠܗܠܝܢ ܕܐܦ ܢܓܫܘܢܝܗܝ ܫܒܩ
ܗܘܐ. ܟܕ ܡܚܘܐ ܕܡܬܓܫܫܢܝܬܐ ܘܩܫܝܐ ܐܝܬܝܗ ܒܣܪܗ. ܘܒܪ ܐܘܣܝܐ ܠܢ ܐܦ

property might be preserved undiminished, as the impious disputer said. For observe what the wise doctor Cyril says, in answer to the objections made by Theodoret, in the defence of the tenth anathema : « When the lowness arising from the exinanition seems hard to you, wonder greatly at the love of the Son toward us. For, what you say is a mean thing, this he did voluntarily for your sake. He wept in human fashion, that he might take away your weeping. He feared by dispensation, inasmuch as he sometimes permitted his flesh to undergo the passions proper to it, that he might make us valiant »[1]. If he sometimes permitted his flesh by dispensation to undergo the passions proper to it, he did not preserve its property undiminished : for in many instances it is seen not to have undergone the things which manifestly belong to its nature; for it was united to the Word, the Maker of nature. The Word therefore who had become incarnate walked upon the sea, and after his death under the wound of the lance caused a stream of salvation to well forth from his side : again, after the Resurrection, he came in while the doors were shut, and appeared to the disciples in the house; whom he also allowed to touch him, showing that his flesh was tangible and solid, and of one essence[2] with us, and was also

* 120 v° b.

1. Cyr., ed. Pusey, VI, p. 476. — 2. οὐσία.

ܡܥܠܝ ܗܘܐ ܡܢ ܚܒܠܐ. ܘܡܢܗ ܗܕܐ ܡܗܦܟܢܘܬܐ ܕܦܢܛܣܝܐ ܣܬܪ ܗܘܐ. ܕܝܠܗܘܢ
ܗܟܝܠ ܕܠܬܪܝܢ ܟܝܢܐ ܦܠܓܝܢ ܠܚܕ ܡܫܝܚܐ. ܘܫܪܝܢ ܠܚܝܕܝܘܬܐ ܠܡܐܡܪ ܗܘ
ܕܐܡܪܝܢ. ܢܛܪ ܓܝܪ ܟܠܚܕ ܡܢ ܟܝܢܐ[1] ܠܐ ܡܒܨܪܐܝܬ ܕܝܠܝܘܬܗ. ܗܠܝܢ ܕܝܢ
ܕܡܗܝܡܢܝܢ ܕܒܬܪ ܩܢܘܡܐܝܬ ܐܬܚܝܕ ܐܠܗܐ ܡܠܬܐ ܠܒܣܪܐ. ܕܐܝܬ ܠܗ ܢܦܫܐ
ܡܝܕܥܢܝܬܐ: ܟܠܗܝܢ ܗܠܝܢ ܕܝܠܗ ܐܥܒܕ ܒܗ: ܘܫܚܠܦܗ ܠܗ ܠܟܝܢܗ ܠܐ ܠܗܘܐ.
ܐܠܐ ܠܫܘܒܚܗ ܘܠܡܥܒܕܢܘܬܗ. ܠܐ ܡܒܥܝܢ ܗܠܝܢ ܕܡܬܚܙܝܢ ܐܝܠܝܢ ܕܒܣܪܐ ܠܐ
ܡܒܨܪܐܝܬ ܠܒܣܪ. ܗܘ ܕܕܝܠܗ ܗܘܝ ܡܛܠ ܚܝܕܝܘܬܐ. ܗܠܝܢ ܕܡܬܚܙܝܢ ܒܟܝܢܐܝܬ
ܐܠܗܝܢ ܕܐܠܗܘܬܐ. ܐܢܕܝܢ ܢܦܠܓܘܢܝܗ ܕܠܐ ܗܘܢܐ ܡܢ ܡܠܬܐ ܐܠܗܐ: ܒܬܪ
ܕܐܡܪܝܢ ܬܪܝܢ ܟܝܢܐ ܡܢ ܒܬܪ ܚܝܕܘܬܐ. ܗܝܕܝܢ ܢܦܫܗ ܠܟܝܢܗ ܡܗܠܟܐ ܒܗܘܠܝܢ
ܕܝܠܗ[2] ܢܛܪܐ. ܘܠܐ ܡܒܨܪܐܝܬ ܢܛܪ ܐܝܟ ܡܠܬܐ ܕܪܫܝܥܐ ܕܝܠܝܘܬܗ. ܐܠܐ ܠܐ ܗܘ ܗܟܢܐ
ܠܗܠܝܢ ܐܝܟ ܠܗܘܢ ܡܢ ܐܝܟܐ. ܐܠܐ ܘܫܢܝܢ ܦܪܝܫܝܢ. ܚܝܕܘܬܐ ܓܝܪ ܡܦܩܐ
ܠܗ ܠܦܘܠܓܐ. ܐܝܟܢܐ ܕܐܡܪ ܩܕܝܫܐ ܩܘܪܝܠܠܘܣ܀ ܐܦ ܓܝܪ ܡܬܐܡܪ ܕܟܦܢ ܘܨܗܝ:
ܘܕܡܟ ܘܠܐܝ ܡܢ ܐܘܪܚܐ: ܘܒܟܐ ܘܕܚܠ. ܠܗ ܠܐ ܐܝܟܢܐ ܕܠܘܬܢ ܐܝܟ ܐܢܢܩܝܐ ܢܡܘܣܐ
ܕܟܝܢܐ. (ܐܝܟ)[3] ܕܐܦ ܠܢ ܗܠܝܢ ܓܕܫ̈ ܗܘܝ ܠܗ. ܐܠܐ ܗܘ ܨܒܝܢܐܝܬ ܦܢܐ ܗܘܐ

1. Ms. sing. — 2. Ms. with stop following. — 3. Ms. om.

superior to corruption; and thereby he subverted the theory of phantasy. It belongs therefore to those who part the one Christ into two natures and dissolve the unity to say, « For each of the natures preserves its property unimpaired ». But those who believe that, after God the Word had been hypostatically united to flesh that possessed an intelligent soul, he performed all his own acts in it, and changed it not into his nature (far be it!), but into his glory and operation, no longer seek the things that manifestly belong to the flesh without diminution, to which flesh the things that manifestly belong by nature to the Godhead have come to belong by reason of the union. But, if they senselessly divide it from God the Word by speaking of two natures after the union, it then walks in its own ways following its nature, and preserves its properties undiminished on the principle of the impious men. But these things are not so (how could they be?), but indeed very different : for union rejects division, as the holy Cyril said : « For, though it is said that he hungered and thirsted, and slept and grew weary after a journey, and wept and feared, these things did not happen to him just as they do to us in accordance with compulsory ordinances of nature; but he

ܠܢܡܘ̈ܣܘ ܕܟ̈ܝܢܘܬܐ ܕܒܣܪܐ ܢܪܕܐ. ܒܨܒܝܢܐ ܗܘܐ ܠܗ ܙܒܢ ܐܝܟ ܐܡܬܝ. ܘܕܢܚܫ
ܚܫ̈ܐ ܕܝܠܗ܀ ܡܢ ܡ̈ܠܐ ܓܝܪ ܕܩܘܪܝܠܠܘܣ ܐܝܟ ܕܡܢ ܐܢܩܝܪܐ ܩܕܝܫܐ ܠܐ
ܦܪܩܢܐ ܐܢܐ. ܗܝ ܕܝܢ ܗܕܐ ܐܡܪ. ܘܓܪܝܓܘܪܝܘܣ * ܬܐܘܠܘܓܘܣ ܗܘ ܕܢܙܝܢܙܘ.
ܒܡܐܡܪܐ ܗܘ ܕܥܠ ܡܥܡܘܕܝܬܐ܀ ܗܘ ܓܝܪ. ܗܘ ܕܕܟܝܘܬܐ ܐܝܬܘܗܝ. ܘܠܐ ܣܢܝܩ
ܗܘܐ ܠܕܟܝ ܕܕܟܝܐ. ܐܠܐ ܠܟ ܡܬܕܟܐ. ܐܝܟ ܡܐ ܕܐܦ ܠܟ ܠܒܫ ܒܣܪܐ. ܟܕ ܐܝܬܘܗܝ
ܕܠܐ ܒܣܪܐ. ܘܠܐ ܐܝܟ ܗܘܐ ܠܗ ܡܣܬܪܗܒܘ[1] ܡܕܡ ܡܢ[2] ܠܡܥܡܘܕܝܬܐ ܦܘܠܛܐ ܗܘܐ.
ܗܘ ܓܝܪ ܘܙܗܝܪ ܕܢܦܫܗ ܐܝܬܘܗܝ ܗܘܐ ܠܚܫܘܗܝ ܢܛܘܪܐ܀ ܡܟܝܠ ܐܦܐ. ܘܙܗܝܪ ܕܢܟܦܢ
ܘܠܡܠܐܐ ܡܢ ܐܘܪܚܐ ܐܝܬܘܗܝ ܗܘܐ ܠܢܦܫܗ ܢܛܘܪܐ. ܘܕܢܩܒܠ ܚܫ̈ܐ ܐܚܪ̈ܢܐ ܐܢܫܝ̈ܐ.
ܘܐܝܠܝܢ ܕܚܛܝܬܐ ܠܐ ܢܦܠܝܢ ܬܚܝܬܗ. ܠܡܚܘܝܘܬܐ ܫܪܝܪܬܐ ܘܠܐ ܦܢܛܣܝܐ
ܕܡܬܒܪܢܫܢܘܬܐ. ܡܢ ܗܠܝܢ ܕܝܢ ܕܐܡܪܢ ܠܢ ܗܕܐ ܡܬܟܢܫܐ. ܕܙܕܩ ܢܚܪܡ
ܠܗܢܘܢ ܕܡܦܠܓܝܢ ܠܚܕ ܡܫܝܚܐ. ܦܠܓܝܢ ܕܝܢ ܠܗ ܕܐܡܪܝܢ ܬܪ̈ܬܝܢ ܟܝ̈ܢܐ
ܡܢ ܒܬܪ ܚܕܝܘܬܐ. ܘܡܫܬܐܠܐ ܠܟܝ̈ܢܐ ܦܠܓܝܢ ܡܥ̈ܒܕܢܘܬܐ ܘܕܝ̈ܠܝܬܐ. ܛܒܐܝܬ
ܡܕܝܢ ܐܝܬ ܒܗ ܒܦܢܛܘܣ[3] ܗܘ ܕܡܠܟܐ ܫܝܢܐ. ܦܚܪܡ ܓܝܪ ܠܗܠܝܢ

* 121 r° a.

1. Ms. ܡܣܬܪܗܒܘ. — 2. The words ܡܢ — ܠܡܥܡ are written in an erasure in smaller letters. — 3. This is probably corrupt.

himself voluntarily permitted his flesh to walk according to the laws of nature, for he sometimes allowed it even to undergo its own passions »[1]. For from Cyril's words, as from a sacred anchor, I do not depart. And the same statement is made by Gregory the Theologian[2] of Nazianzus also in the sermon on baptism : « For he is purity itself, and did not need purification; but he is purified for you; just as for you he put on a garb of flesh, while he is fleshless : and he would have run no danger at all from putting off baptism ; for he himself was a warden of passion to himself »[3]. Accordingly then[4] he was a warden to himself of hungering as well as of being tired after a journey, and of accepting the other human passions, such as do not fall under sin, in order to display the Humanization truly and without phantasy[5]. Of what we have said this is the sum; that we must anathematize those who divide the one Christ : and they divide him by speaking of two natures after the union, and consequently apportioning the operations and properties between the natures. Accordingly good doctrine is contained in the[6] — of the serene king : for it anathematizes those who divide the one Son who was

1. I cannot find the source of this citation. — 2. θεολόγος. — 3. Or. XL, 29. — 4. ἄρα. — 5. φαντασία. — 6. I do not know what is hidden under f w n t w s : possibly it is a corruption of τύπος, since the only theological edict of Anastasius known is the τύπος or πληροφορία of S. L., p. 3. The word however rather suggests προσφωνητικός.

ܘܦܥܠܝܢ ܠܬܪܝܢ ܟܝܢܐ. ܘܡܫܡܫܢܘܬܐ ܘܕܝܠܝܬܐ ܕܝܠܗܘܢ ܕܬܪܝܢ ܟܝܢܐ. ܠܚܕ
ܒܪܐ ܗܘ ܕܐܬܚܝܕ ܠܒܣܪܐ ܩܢܘܡܐܝܬ. ܗܟܢܐ ܓܝܪ ܐܦ ܪܫܝܥܐ ܬܐܘܕܘܪܝܛܘܣ ܐܡܪ܀
ܐܝܟܢܐ ܠܐܝܠܝܢ ܪܫܝܥܐ ܣܐܡ ܠܗܘܢ ܕܦܠܓܝܢ ܕܕܝܠܝܬܐ ܕܟܝܢܐ. ܕܐܠܗܐ ܗܘ ܕܩܕܡ
ܠܥܠܡܐ. ܘܕܒܪܢܫܐ ܗܘ ܕܒܚܪܝܐ ܕܝܘܡܬܐ ܐܬܢܣܒ܀ ܗܠܝܢ ܟܬܒܬ. ܟܕ ܡܣܟܢܐ
ܐܢܐ ܒܪܥܝܢܐ ܘܡܫܒܚܐ ܕܪܒܘܬܐ ܕܣܘܟܠܟ ܪܚܡ ܐܠܗܐ ܡܫܒܚ ܐܢܐ. ܘܕܟܕ
ܚܟܝܡܐ ܐܢܬ ܝܗܒ ܐܢܐ ܠܟ ܥܠܬܐ. ܕܗܠܝܢ ܕܝܬܝܪ ܚܟܝܡܝܢ ܬܫܟܚ. ܫܒܘܩ
ܠܝ ܕܝܢ ܕܡܛܠ ܠܐ ܣܦܝܩܘܬܐ ܕܡܢ ܐܓܘܢܐ ܗܠܝܢ ܕܩܝܡܝܢ ܡܫܘܚܪܐܝܬ
ܟܬܒܬ. ܫܐܠ ܫܠܡܐ ܕܡܝܩܪܬܐ ܒܪܬ ܙܘܓܟ. ܗܝ ܕܫܘܬܦܬܐ ܕܐܠܗܐ ܫܘܬܦܬܐ ܗܝ
ܘܡܥܕܪܢܝܬܐ܀ ܫܠܡܬ ܐܓܪܬܐ ܩܕܡܝܬܐ ܕܠܘܬ ܐܘܩܘܡܢܝܘܣ ܩܘܡܝܣ:

II ܕܝܠܗ ܕܗܘ ܕܝܠܗ ܐܓܪܬܐ ܕܬܪܬܝܢ ܠܘܬܗ ܕܐܘܩܘܡܢܝܘܣ
ܩܘܡܝܣ. ܥܠܝܗ̇ ܕܝܠܗ ܨܒܘܬܐ ܐܝܬܝܗ̇ ܕܝܢ ܡܢ ܗܠܝܢ
ܕܐܦܝܣܩܘܦܘܬܐ܀

121 b. ܬܗܝܪ ܐܢܐ ܐܝܟܢܐ ܗܘܐ ܡܢ ܫܘܪܐ ܠܫܒܠܬܐ ܙܕܩܬ ܪܚܡܬ ܐܠܗܐ ܪܒܘܬܟ[1]

1. Ms. ܪܒܘܬܟ

hypostatically united to flesh into two natures, and the operations and properties of the same two natures : for thus also says the impious Theodoret : « How does he range under impiety those who divide the properties of the natures of God who is before the ages and of the man who was assumed in the last days? »[1] I have written these things though I am poor in intellect and praise the greatness of your God-loving understanding; and because, as you are wise, I give you an opportunity to attain wiser results. Forgive me that on account of the lack of leisure caused by the present struggles I have been late in writing. Greet your honoured consort, who is a partner and a helper in the affairs of God.

The end of the first letter to Oecumenius the count.

II. — Of the same the second letter to the same Oecumenius the count upon the same matter, and it is among those written during episcopacy.

513-8. I wonder how it is that your God-loving magnificence has picked

1. Cyr., ed. Pusey, VI, p. 510.

ܠܬܚܘܬܐ. ܫܡܫܬܚܠܡܘܬܐ ܡܫܬܠܐ ܕܐܬܫܬܠܛܬ. ܗܘ ܓܝܪ ܕܟܕ ܡܢ ܬܪܬܝܢ ܟܝܢܝܢ
ܡܘܕܐ ܠܗ ܠܥܡܢܘܐܝܠ: ܠܗܠܝܢ ܕܡܢܗܘܢ ܐܝܬܘܗܝ ܢܣܒ ܓܢܣܐ ܕܐܣܝܪܝܢ
ܠܩܢܘܡܐ ܣܓܝܐܐ: ܗܕܐ ܗܝ ܓܝܪ ܕܝܠܝܬܐ ܕܓܢܣܐ. ܡܢ ܗܠܝܢ ܕܣܢܝܢ ܣܓܝ
ܘܠܐ ܦܬܝܢ ܐܝܬܝܗ. ܘܡܫܪܪܐ ܠܥܠܬܐ ܗܝ ܕܡܢ ܪ̈ܫܝܥܐ ܥܠܝܢ ܕܓܠܝܙܐ[1] ܕܐܬܕܪܥ.
ܬܪܬܝܢ ܓܝܪ ܟܝܢܐ ܡܫܬܟܚܝܢ ܕܡܬܪܥܝܢܢ ܩܕܡ ܚܝܘܬܐ ܐܝܟ ܡܠܬܐ ܕܝܠܗܘܢ.
ܐܝܬ ܗܘܐ ܓܝܪ ܟܠܗ ܐܢܫܘܬܐ. ܘܟܝܢܐ ܗܘ ܕܝܢ. ܘܐܠܗܘܬܐ. ܘܐܦ ܩܕܡ
ܡܬܒܪܢܫܘܬܗ ܕܡܠܬܐ. ܘܗܠܝܢ ܕܝܢ ܟܠ ܡܡܠܠܐ ܕܡܢ ܦܘܡܐ ܗܘܐ ܡܣܬܢܩ
ܗܘܝ. ܘܠܐ ܟܠ ܟܬܒܐ ܥܠ ܦܠܚܘܬܐ ܕܟܬܝܒ ܐܓܪܬܐ. ܗܝ ܕܡܫܟܚܐ ܠܟܘܪܗܐ
ܡܠܬܐ. ܘܡܝܬܝܐ ܩܘܢܕܘܢܘܣ ܠܟܬܘܒܐ ܕܟܠܡܐ ܕܐܝܟܐ ܕܐܬܬܣܝܡ ܡܢ ܫܡܐ ܕܠܐ
ܡܥܕܪ ܐܘ ܩܠܐ ܕܠܐ ܡܬܩܢܐ ܡܫܬܡܫ ܒܟܬܝܒܬܐ. ܝܕܥ ܐܢܬ ܗܘ ܓܝܪ
ܒܐܝܠܝܢ ܡ̈ܠܐ ܕܩܪܝܒܢ ܠܘܬ ܫܘܥܐ ܐܬܚܫܚܬ. ܒ ܗܫܐ ܒܣܝܡܬ ܗܕܐ. ܒ
ܒܡܬܡܟܟܘܬܐ ܡܢ ܥܒܕܬ ܐܢܬ ܕܗܘܐ ܥܒܕ ܐܢܬ. ܠܢ ܕܝܢ ܕܒܦܘܩܕܢܐ. ܐܠܐ ܠܢ ܕܡܢ
ܙܒܢܐ ܕܠܥܠ ܘܪ̈ܚܡܐ: ܠܗܕܐ ܗܝ ܟܗܢܘܬܐ ܕܒܪܝܫ ܐܬܝܢ. ܠܐ ܡܝܬܝܐ ܐܝܩܪܐ
ܕܢܣܒ ܡ̈ܠܐ ܕܐܝܟ ܗܠܝܢ ܒܦܘܡܢ ܘܢܫܠܡ ܠܟܬܒܐ. ܟܬܝܒ ܓܝܪ.

1. Ms. ܕܐܬܕܪܥܬ.

up again from the beginning the contention that had been put to silence. While confessing Emmanuel to be of two natures, to suppose the elements of which he consists to be generalities covering many hypostases (this is what is meant by the property of a generality) is a thing that is very abominable and inept, and one that confirms the charge falsely disseminated against us by the impious : for we are found to be imagining two natures before the union according to their account; for there would be the whole of humanity and of course the Godhead also, even before the Humanization of the Word. And these matters would need further conversation by word of mouth, not written words in a letter, which are subject to considerations of brevity, and bring danger[1] to the writer, wherever any unusual name or unelaborated phrase is inserted in the document. You know what words that lead to rocks you have used in your recent composition, and, though admitting that you do this as a concession, you have still done it. But to us, who by ordinance from above and mercy have attained to this priestly office, it does not bring honour to take such ill expressions in our mouth and consign them to writing : for it is written,

1. κίνδυνος.

ܕܣ̈ܦܘܬܗ ܕܟܘܡܪܐ ܢܛܪ̈ܢ ܝܕܥܬܐ. ܘܢܡܘܣܐ ܢܒܥܘܢ ܡܢ ܦܘܡܗ. ܡܛܠ ܗܢܐ
ܦܘܠܘܣ: ܗܘ ܕܠܘܬ ܫܡܝܐ ܕܬܠܬܐ ܐܬܚܛܦ: ܘܫܡܥ ܡ̈ܠܐ ܕܠܐ ܡܬܡܠܠ̈ܢ: ܟܕ
ܝܕܥ ܠܥܘܠܢܗ ܕܡ̈ܠܐ ܕܐܝܟ ܗܠܝܢ. ܠܡܗܝ̈ܡܢܐ ܡܦܝܣ ܗܘܐ. ܕܨܠܘܬܐ ܚܦܝܛܬܐ
ܘܐܡܝܢܬܐ ܢܥܒܕܘܢ. ܕܬܬܝܗܒ ܠܗ ܡܠܬܐ ܒܦܬܚܘܬ ܦܘܡܗ. ܟܕ ܗܟܝܠ ܗܠܝܢ
ܗܟܢܐ ܐܝܬ ܠܗܝܢ: ܘܠܣܘܓܐܐ ܕ̈ܡܠܐ ܡܫܬܐܠܝܢ. ܗܘ ܕܐܝܟ ܕܒܣܘܓܐܐ ܠܐ ܥܪܩܐ ܡܢ
ܗܘ ܕܢܣܟܠ. * ܒܡܠܬܐ ܕܟܪܝܘܬܐ ܡܫܬܡܫ ܐܢܐ ܠܘܬ ܚܟܡܬܟܘܢ ܘܝܕܥܬܟܘܢ. ܘܫܐܠܬܐ
ܐܢܐ ܠܟܘܢ ܫܐܠܐ ܕܦܫܝܩ ܛܒ. ܠܒܣܪܐ ܗܘ ܕܡܩܢܐ ܢܦܫܐ ܡܬܪܥܝܢܝܬܐ: ܗܘ
ܕܒܨܒܝܢܗ ܐܠܗܐ ܡܠܬܐ ܚܝܕ ܠܗ ܩܢܘܡܐܝܬ ܦܠܛ ܡܢ ܟܠ ܫܘܚܠܦ. ܐܝܢܐ
ܐܡܪ ܐܢܬ ܐܘ ܓܢܣܐ. ܗܢܘ ܕܝܢ ܚܕ ܩܢܘܡܐ ܕܡܢܦܫ. ܐܘ ܟܠܗ ܓܢܣܐ ܐܢܫܝܐ.
ܘܝܕܝܥܐ ܕܐܢܗܘ ܕܒܬܪܝܨܘܬ ܪܥܝܢܐ ܬܦܢܐ ܐܢܬ ܦܘܢܝܐ. ܚܕ ܦܓܪܐ ܕܡܢܦܫ ܐܡܪ
ܐܢܬ. ܡܟܝܠ ܡܢܗ ܘܡܢ ܩܢܘܡܐ ܕܐܠܗܐ ܡܠܬܐ ܐܡܪܝܢܢ ܕܗܘܬ ܚܕܝܘܬܐ ܠܐ
ܡܬܡܠܠܢܝܬܐ. ܠܘ ܓܝܪ ܓܡܝܪܘܬܗ ܟܠܗ ܕܐܠܗܘܬܐ. ܘܐܢܫܘܬܐ ܒܟܠܢܝܘܬܐ.
ܐܬܟܢܫ ܠܗܘܢ ܚܕܝܘܬܐ ܟܝܢܝܬܐ. ܐܠܐ ܩ̈ܢܘܡܐ ܕܝܚܝ̈ܕܝܐ. ܘܡܣܗܕ ܠܢ ܓܠܝܐܝܬ.
ܩܕܝܫܐ ܘܚܟܝܡܐ ܩܘܪܝܠܘܣ. ܟܕ ܒܟܬܒܐ[1] ܕܠܘܬ ܐܘ ܒܗ ܢܣܛܘܪ ܐܡܪ.

1. Ms. pl.

« The lips of a priest will guard knowledge, and they will ask law from his mouth »[1]. Wherefore Paul also, who was taken up to the third heaven, and heard ineffable words[2], knowing the difficulty of words of this kind, urged the believers to make earnest and constant prayer that speech might be granted him with eloquence[3]. Since then these things are so, and we decline to employ a multitude of words, which as a rule do not escape sin[4], I will use shortness of speech to your wisdom and knowledge, and ask you a very easy question. Do you call the flesh possessing an intelligent soul, which God the Word voluntarily united to himself hypostatically without any change, a specimen or a generality, that is one soul-possessing hypostasis, or the whole human generality? It is manifest that, if you wish to give a right-minded answer, you will say one soul-possessing body. Accordingly we say that from it and the hypostasis of God the Word the ineffable union was made : for the whole of the Godhead and the whole of humanity in general were not joined in a natural union, but special hypostases. And the holy and wise Cyril plainly witnesses to us in that in

1. Mal., II, 7. — 2. II Cor., XII, 2-4. — 3. Eph., VI, 19. — 4. This perh. represents ἁμαρτεῖν (to err) : see p. 77, n. 3.

ܘܡܠܐ܆ ܡܢ ܕܠܚܕ ܡܫܝܚܐ ܦܠܓ ܠܩܢܘ̈ܡܐ ܒܬܪ ܚܝܕܘܬܐ܂ ܟܕ ܒܠܚܘܕ
ܒܫܘܬܦܘܬܐ ܕܐܝܩܪܐ ܐܘ ܕܫܘܠܛܢܐ ܡܫܘܬܦ ܠܗܘܢ܆ ܘܠܐ ܗܘܐ ܕܝܢ ܡܬܝܪܐܝܬ
ܒܟܘܢܫܐ ܕܚܝܕܘܬܐ ܟܝܢܝܬܐ ܢܗܘܐ ܚܪܡ܆ ܘܬܘܒ ܒܣܟܘܠܝܘܢ ܗܘ ܗܘ ܐܡܪ܆
ܕܠܐ ܒܘܠܒܠܐ ܕܝܢ ܩܘܝܘ ܩܢܘ̈ܡܐ܂ ܡܢ ܗܪܟܐ ܢܐܠܦ܆ ܡܟܝܠ ܠܘ ܕܟ̈ܠܝܬܐ܂ ܐܠܐ
ܕܩܢܘ̈ܡܐ ܗܠܝܢ ܕܡܢܗܘܢ ܐܬܪܟܒ ܥܡܢܘܐܝܠ܂ ܗܘܬ ܚܝܕܘܬܐ ܟܝܢܝܬܐ܂ ܘܠܐ ܬܣܒܪ܂
ܕܩܢܘ̈ܡܐ ܡܢ ܟܠܙܒܢ܂ ܦܪܨܘܦܐ ܕܦܠܝܓ ܡܬܦܠܓܐ ܠܗܘܢ܂ ܕܢܬܚܫܒ ܐܝܟ
ܢܣܛܘܪܝܘܣ ܪܫܝܥܐ܂ ܕܐܡܪܝܢ ܚܕ ܚܝܕܘܬܐ ܕܦܪ̈ܨܘܦܐ܂ ܘܣܩܘܒܠܐܝܬ ܡܪܗܛܝܢ
ܠܩܘܒܠ ܡ̈ܠܐ ܕܒܢܫܡܬܐ ܡܢ ܐܠܗܐ ܕܩܕܝܫܐ ܩܘܪܝܠܠܘܣ܂ ܗܘ ܕܒܐܓܪܬܐ
ܕܬܪܬܝܢ ܕܠܘܬ ܗܘ ܢܣܛܘܪܝܘܣ ܐܡܪ ܗܟܢܐ܆ ܡܕܡ ܕܝܢ ܕܠܐ ܚܕ ܡܢ ܙܢ̈ܝܐ
ܠܡܠܬܐ ܬܪܝܨܬܐ ܕܗܝܡܢܘܬܐ܂ ܗܘ ܕܗܘܐ ܢܗܘܐ ܐܝܟ ܗܟܢܐ܂ ܐܦ ܠܝ ܚܝܕܘܬܐ
ܕܦܪ̈ܨܘܦܐ ܡܬܬܘܣܦܝܢ *ܐܢܫܝܢ܂ ܠܐ ܓܝܪ ܐܡܪ ܟܬܒܐ ܕܦܪܨܘܦܐ ܕܓܒܪܐ ܚܝܕ ܠܗ

* 121 v° b.

ܐܠܗܐ ܡܠܬܐ܂ ܐܠܐ ܕܒܣܪܐ ܗܘܐ܆ ܩܢܘ̈ܡܐ ܓܝܪ ܐܡܬܝ ܕܒܝܚܝܕܝܐ ܩܝܡܬܐ
ܡܬܩܝܡܝܢ܆ ܐܝܟ ܗܢܘܢ ܕܦܛܪܘܣ ܘܕܦܘܠܘܣ܆ ܠܗܠܝܢ ܕܫܠܝܚܘܬܐ ܕܫܘܠܛܢܐ
ܡܚܝܕ ܗܘܐ܂ ܗܝܕܝܢ ܚܝܕܘܬܐ ܕܦܪ̈ܨܘܦܐ ܘܫܘܬܦܘܬܐ ܐܚܢܝܬܐ ܬܗܘܐ܂ ܘܠܘ ܟܘܢܫܐ

the third chapter[1] or anathema he spoke thus : « Whoever divides the one Christ into hypostases after the union, associating them in association of honour or of authority only, and not rather in junction of natural union, let him be anathema »[2]. And again in the Scholia the same says : « Hence we shall learn that the hypostases have remained without confusion »[3]. Accordingly the natural union was not of generalities, but of hypostases of which Emmanuel was composed. And do not think that hypostases in all cases have a distinct person assigned to them, so that we should be thought, like the impious Nestorius, to speak of a union of persons, and to run counter to the God-inspired words of the holy Cyril, who in the second letter to the same Nestorius speaks thus : « But that it should be so[4] will in no way help the right principle of faith, even if some men spread about a union of persons. For the Scripture did not say that God the Word united to himself the person of a man, but that he became flesh »[5]. When hypostases subsist by individual subsistence, as for instance, those of Peter and of Paul, whom the authority of the apostleship united, then there will be a union of persons and a brotherly association, not a natural junction

1. κεφάλαιον. — 2. Mansi, IV, 1081. — 3. Schol. de Inc. Unig., 11 (ed. Pusey, VI, p. 520). — 4. Gr. εἰς τὸ οὕτως ἔχειν. — 5. Cyr., ed. Pusey, VI, p. 8.

* 122 r° a.

of one hypostasis made up out of two that is free from confusion. For this is what those who adhere to the foul doctrines of Nestorius are convicted of saying with regard to the divine Humanization also. They first make the babe exist by himself separately, so that a distinct person is even assigned to him, and then by attaching God the Word to him impiously introduce a union of persons into the faith. This Gregory the Theologian[1] also rejected by saying in the great letter to Cledonius : « Whoever says that the man was formed, and God afterwards crept in is condemned : for this is not a birth of God, but an escape from birth »[2]. But, when hypostases do not subsist in individual subsistence, as also in the case of the man among us, I mean him who is composed of soul and body, but are without confusion recognised in union and composition, being distinguished by the intellect only and displaying one hypostasis made out of two, such a union none will be so uninstructed as to call one of persons. Though the hypostasis of God the Word existed before, or rather[3] was before all ages and times, being eternally with God both the Father and the Holy Spirit, yet still the flesh possessing an intelligent soul which he united to him did not exist

1. θεολόγος. — 2. Ep. 101 (P. G., XXXVII, 177). — 3. μᾶλλον

ܡܬܚܝܕ܆ ܘܦܪܨܘܦܐ ܕܝܠܢܝܐ ܡܬܝܗܒ ܗܘܐ ܠܗ. ܘܣܗܕ ܕܝܢ ܪܒܐ ܐܬܢܐܣܝܘܣ܆
ܕܒܐܓܪܬܐ ܗܝ ܕܠܘܬ ܝܘܒܝܢܝܢܘܣ ܡܠܟܐ ܐܡܪ܆ ܡܚܕܐ ܓܝܪ ܕܒܣܪܐ܆ ܡܚܕܐ
ܒܣܪܐ ܕܐܠܗܐ ܡܠܬܐ. ܘܡܚܕܐ ܕܒܣܪܐ ܡܢܦܫܐ ܘܡܡܠܠܐ܆ ܡܚܕܐ ܒܣܪܐ ܡܢܦܫܐ
ܡܡܠܠܐ ܕܐܠܗܐ ܡܠܬܐ. ܒܗ ܓܝܪ ܘܐܘܩܢܘܡܐ ܗܘܐ ܠܗ܀ ܣܗܕ ܕܝܢ ܘܩܕܝܫܐ
ܩܘܪܝܠܠܘܣ܆ ܟܕ ܠܘܬ ܪܫܝܥܐ ܕܝܘܕܘܪܘܣ ܗܟܢ ܟܬܒ܀ ܐܘ ܡܝܬܪܐ ܐܡܪ ܐܢܐ.
ܕܡ̈ܠܐ ܠܐ ܝܠܝܦܬܐ ܦܠܛ ܐܢܬ. ܘܡܫܚܢ ܛܒ ܒܣܢܝܐܘܬܐ. ܗܘܐ ܕܝܢ ܓܝܪ
ܡܢ ܡܪܝܡ. ܦܓܪܐ ܗܘ ܩܕܝܫܐ. ܐܠܐ ܒܪܝܫ ܒܗ ܒܩܘܪܡܐ ܕܡܬܒܢܝܢܘܬܗ ܐܘ ܕܩܝܘܡܗ
ܕܒܟܪܣܐ܆ ܩܕܝܫܐ ܗܘܐ. ܐܝܟ ܦܓܪܐ ܕܡܫܝܚܐ. ܘܠܐ ܚܕ ܚܙܐ ܐܢܫ܆ ܕܒܗ
ܥܕܢ ܕܠܐ ܗܘܐ ܕܝܠܗ ܗܘܐ܆ ܦܫܝܛܐ ܕܝܢ ܐܝܟ ܕܐܡܪܬ ܐܢܬ ܘܫܘܝܐ ܠܗܢܐ
ܒܣܪܐ ܐܚܪ̈ܢܐ܀ ܠܗܠܝܢ ܩ̈ܠܐ ܕܫܘܦܝܐ ܡܢ ܐܠܗܐ ܕܐܒܗ̈ܬܐ ܩܕ̈ܝܫܐ ܟܕ
ܢܩܦ ܐܢܬ: ܠܡܪܢ ܘܠܐܠܗܢ ܝܫܘܥ ܡܫܝܚܐ: ܡܢ ܬܪܬܝܢ ܟܝ̈ܢܐ ܡܘܕܐ ܐܢܬ.
ܠܗܘܢ ܠܩ̈ܢܘܡܐ ܕܝܠܢ̈ܝܐ ܐ̈ܚܪܢܐ. ܕܡܢܗܘܢ ܐܬܪܟܒ ܥܡܢܘܐܝܠ. ܘܡܚܝܢܢܘܬܐ
ܟܝܢܝܬܐ ܕܗܠܝܢ. ܘܠܐ ܣܠܩ ܠܟܠܗ ܓܢ̈ܣܐ ܘܐܘܣ̈ܝܐ܆ ܕܐܠܗܘܬܐ ܟܠܗ ܘܐܢܫܘܬܐ

before the union with him, nor was a distinct person assigned to it[1]. And the great Athanasius bears witness, who in the letter to Jovinian the king says : « As soon as there is flesh, there is at once flesh of God the Word; ⌜and, as soon as there is soul-possessing and rational flesh[2], there is at once soul-possessing rational flesh ⌜of God the Word[2] : for in him also it acquired subsistence »[3]. And the holy Cyril also testifies, addressing the impious Diodorus as follows : « My excellent man, I say that you are shooting forth unlearned words much affected with what is abhorrent. For the holy body was from Mary, but still at the very beginning of its concretion or subsistence in the womb it was made holy, as the body of Christ, and no one can see any time at which it was not his, but rather simple as you say and the same as this flesh of other men »[4]. Following these God-inspired words of the holy fathers, and confessing our Lord Jesus Christ to be of two natures, regard the distinct hypostases themselves of which Emmanuel was composed, and the natural junction of these, and do not go up to generalities and essences[5], of the whole of the Godhead and humanity in

1. This must be the meaning, though the grammar is awkward. Cf. p. 17, l. 6 (text). — 2. Omitted in the printed Greek text. — 3. *P. G.*, XXVIII, 531 (not in the genuine letter to Jovian). — 4. Contr. Diod., fr. 15 (Cyr., in Jo. Ev., ed. Pusey, III, p. 498). — 5. οὐσίας.

ܘܐܢܫܘܬܐ ܓܢܣܢܝܬܐ. ܐܠܗܘܬܐ ܓܝܪ ܒܬܠܝܬܝܘܬܐ.· ܝܕܝܥܐ ܗܝ. ܕܟܠܗ̇ ܐܠܗܘܬܐ ܡܬܚܙܝܐ.
ܘܐܢܫܘܬܐ ܓܢܣܢܝܬܐ.· ܠܟܠܗ ܓܢܣܐ ܐܢܫܝܐ ܡܥܒܪܐ ܠܡܕܥܬܐ. ܐܝܟܢܐ
ܗܟܝܠ ܠܗ ܕܓܘܚܟܐ ܐܠܐ ܘܪܘܫܥܐ.· ܕܬܠܝܬܝܘܬܐ ܢܐܡܪ ܕܐܬܚܝܕܬ ܒܩܢܘܡܐ
ܠܓܢܣܐ ܕܐܢܫܐ.· ܟܕ ܟܬ̈ܒܐ ܩܕܝܫܐ ܓܠܝܐܝܬ ܝܬܝܪ ܡܢ ܫܝܦܘܪܐ ܐܡܪܝܢ.·
ܕܡܠܬܐ ܒܣܪܐ ܗܘܐ ܘܐܓܢ ܒܢ.· ܝܕܝܥܐ ܗܝ ܕܝܢ ܕܗܘ ܚܕ ܡܢ ܬܠܬܐ ܩܢܘܡܐ.· ܗܘ
ܕܐܬܚܝܕ ܠܒܣܪܐ ܕܡܢܦܫ ܢܦܫܐ ܡܡܠܠܢܝܬܐ ܩܢܘܡܐܝܬ. ܒܪܡ ܕܝܢ. ܘܠܐ ܚܢܢ
ܟܦܪܝܢ.· ܐܝܟܢܐ ܕܐܦ ܒܐܓܪ̈ܬܐ ܐܚܪ̈ܢܝܬܐ ܡܫܚܠܦܐܝܬ ܟܬܒܢ.· ܘܙܒ̈ܢܐ ܣܓܝ̈ܐܐ
ܩܢ̈ܘܡܐ * ܡܫܟܚܝܢܢ ܕܩܪܝܢ (ܐܢܫ)[1] ܒܫܡܐ ܕܐܘܣܝܐ. ܡܛܠ ܗܕܐ ܓܪܝܓܘܪܝܘܣ

* 122 r° b.

ܗܘ ܡܡܠܠ ܐܠܗܘܬܐ.· ܠܚܝܕܘܬܐ ܩܢܘܡܝܬܐ.· ܕܒܐܘܣܝܐ ܫܡܗ̇. ܒܐܓܪܬܐ ܕܠܘܬ
ܩܠܝܕܘܢܝܘܣ.· ܗܝ ܕܗܫܐ ܥܗܕܢܢ ܥܠܝܗ̇. ܟܕ ܐܡܪ ܗܟܢܐ.· ܗܘ ܕܐܡܪ ܕܐܝܟ
ܕܒܢܒܝܐ[2] ܒܛܝܒܘܬܐ ܐܥܒܕ.· ܐܠܐ ܠܗ ܕܒܐܘܣܝܐ ܐܬܚܝܕ ܘܥܡܗ ܐܬܓܒܠ.· ܢܗܘܐ
ܣܦܝܩ ܡܢ ܡܥܒܕܢܘܬܐ ܡܝܬܪܬܐ. ܡܟܝܠ ܕܝܢ ܢܗܘܐ ܡܠܐ. ܡܢ ܗܝ ܕܠܘܩܒܠܐ.·
ܩܘܪܝܠܠܘܣ ܕܝܢ ܚܟܝܡܐ: ܒܐܓܪܬܐ ܕܬܪ̈ܬܝܢ ܕܠܘܬ ܣܘܩܣܢܣܘܣ: ܠܐܢܫܘܬܐ
ܕܐܬܚܝܕܬ ܩܢܘܡܐܝܬ ܠܐܠܗܐ ܡܠܬܐ.· ܐܘܣܝܐ ܩܪܐ. ܟܕ ܐܡܪ.· ܐܠܘ ܗܘ ܓܝܪ ܟܕ

1. Ms. om. — 2. Ms. pl.; Greg. προφήτῃ.

general : for it is manifest that the whole of the Godhead is seen in the Trinity, and humanity in general draws the mind to the whole human race. How therefore is it anything but ridiculous and impious for us to say that the Trinity was united in hypostasis to the race of mankind, when the holy Scriptures say more plainly than a trumpet, « The Word became flesh and dwelt in us »[1], that is that one of the three hypostases who was rationally and hypostatically united to soul-possessing flesh? But neither do we deny, as we have also written in other letters on different occasions, that we often find men designating hypostases by the name of essence[2]. Hence Gregory the Theologian named hypostatic union union in essence[2] in the letter to Cledonius which we have just mentioned, speaking thus : « Whoever says that he worked by grace as in a prophet, but not that he was united and fashioned together with him in essence, may he be bereft of the excellent operation, or rather may he be full of the contrary »[3]. And the wise Cyril in the second letter to Succensus calls the manhood which was hypostatically united to God the Word essence[2], saying : « For, if after saying 'one nature

1. John, I, 14. — 2. οὐσία. — 3. Ep. 101 (*P. G.*, XXXVII, 180).

ܐܡܪܢܢ ܚܕ ܟܝܢܐ ܕܡܠܬܐ: ܫܠܡܢ ܘܠܐ ܐܘܣܦܢ ܕܡܬܒܣܪ: ܐܠܐ ܠܒܪ ܐܝܟ
ܕܠܡܐܡܪ ܫܕܝܢܢ ܗܘܝܢ ܠܡܕܒܪܢܘܬܐ. ܐܝܬ ܗܘܐ ܠܗܘܢ ܟܒܪ ܒܚܕ ܡܕܡ. ܡܠܬܐ
ܦܝܣܢܝܬܐ. ܘܐܝܟ ܕܒܐܣܟܡܐ ܡܫܐܠܝܢ. ܐܝܟܐ ܗܝ ܡܫܡܠܝܘܬܐ ܕܒܐܢܫܘܬܐ. ܐܘ
ܐܝܟܢܐ ܐܬܩܝܡܬ ܐܘܣܝܐ ܕܠܘܬܢ. ܡܛܠ ܕܝܢ ܕܡܫܡܠܝܘܬܐ ܕܒܐܢܫܘܬܐ ܘܡܫܘܕܥܢܘܬܐ
ܕܐܘܣܝܐ ܕܝܠܢ ܥܠܬ: ܒܗܝ ܗܝ ܕܐܡܪܢܢ ܕܡܬܒܣܪ. ܢܫܬܩܘܢ. ܕܣܡܟܘ ܕܚܘܛܪܐ ܕܩܢܝܐ
ܣܡܝܟܝܢ ܠܗܘܢ܀ ܡܢ[1] ܗܝ ܕܝܢ ܕܐܡܪܝܢܢ ܕܡܢ ܬܪܬܝܢ ܐܘܣܝܢ[2] ܡܘܕܝܢܢ
ܠܥܡܢܘܐܝܠ: ܢܐܡܪ ܕܡܢ ܬܪܬܝܢ ܐܘܣܝܣ: ܐܦ ܐܢ ܡܬܬܟܝܠܐ ܠܐܘ̈ܣܝܣ
ܢܗܠܟܘܢ ܩܢܘܡܝܢ ܐܝܟ ܡܕܡ ܕܠܐ ܡܬܝܕܥܐ. ܘܠܐ[3] ܐܬܐܡܪ ܡܢ [1]ܠܒܝ̈ܫܝ ܐܠܗܐ
ܐܒܗ̈ܬܐ[4] ܒܗ ܒܡܠܬܐ ܐܡܝܪܐ. ܕܗܘ[5] ܕܝܢ ܕܒܗܠܝܢ ܕܐܝܟ ܗܠܝܢ. ܡܢ[6] ܚܕܬܘܬܐ
ܢܥܪܘܩ. ܐܦ ܐܢ ܐܝܬ ܒܗ ܕܚܠܬ ܐܠܗܐ[7]. ܘܥܡ ܢܒܝܐ ܡܙܡܪܢܐ ܒܡܫܟܢܐ
ܕܙܘܗܪܐ ܢܬܢܛܪ. ܘܢܬܛܫܐ ܒܝܕ ܛܝܒܘܬܐ ܕܡܢ ܠܥܠ. ܘܐܦ ܡܢ ܣܘܓܐܐ
ܡܠܬܐ ܕܠܫܢ̈ܐ܀ ܗܠܝܢ ܐܝܟ ܕܐܓܪܬܐ. ܟܕ ܒܐܘܠܨܢܐ ܣܓܝܐܐ ܐܝܬܝܢ: ܘܒܪ̈ܒܘ
ܪ̈ܒܘܢ ܕܐܠܦܐ ܕܡܬܪ̈ܢܝܬܐ ܦܠܚܝܢ. ܕܝܠܟ ܕܝܢ ܢܦܫܐ ܪܚܡܬ ܫܪܪܐ ܘܪܚܡܬ ܐܠܗܐ
* ܐܠܡܘܢ. ܗܝ* ܕܒܟܬܝܒܬܐ ܬܘܕܥ ܠܢ ܐܢ ܫܒܩܬ ܡܢ ܦܘܠܓܐ. ܘܐܢ ܗܘ ܕܟܬܒܢ 122 v° a.

1. Here begins an extract in G 99 v° b. — 2. G ܟܝܢܝ. — 3. G ܐܦܠܐ. — 4. G ܐܒܗ̈ܬܐ ܠܒܝܫܝ ܐܠܗܐ. — 5. G ܐܘ. — 6. A ܕܡܢ. — 7. Here the extract ends.

of the Word' we had stopped and not added 'incarnate', but set the dispensation as it were outside, they would perhaps in a way have a plausible argument when they pretend to ask, 'Where is the perfection in manhood? or how was the essence after our model made up?' But, since the perfection in manhood and the characteristic of our essence has been introduced by the fact that we said 'incarnate', let them be silent, since they have leaned upon the staff of a reed »[1]. But saying that Emmanuel is from two essences[2] also, as we confess him to be from two natures, even if one understand the essences[2] as hypostases, we avoid, as a thing that is unscientific, and has not been stated in so many words by any of the God-clad fathers : for in such matters we must avoid novelty, even if it has some religiousness about it, and with the psalmist-prophet be preserved in the tent of caution, and be hidden by grace from on high, even from the contention of tongues[3].

These things we have written in epistolary style, though we are in the midst of many troubles, and of many tens of thousands of kinds of cares. But it rests with your truth-loving and God-loving soul to inform us by letter if you have given up the doubts, and if what we have written appeared

1. Ep. 46, 3 (*P. G.*, LXXVII, 244). — 2. οὐσίας. — 3. Ps. xxx, 21.

ܕܡܢܝܢ ܕܫܦܝܪ ܐܬܐܡܪ ܐܫܬܘܕܥ. ܕܝܢ ܕܕܚܠ ܐܠܗܐ ܡܫܡܫܢܐ ܐܢܛܘܠܝܘܣ.
ܡܢ ܗܕܐ ܡܣܬܒܪܢܘܬܐ. ܒܬܪ ܡܫܡܫܢܘܬܗ ܦܢܐ ܒܪܡ ܐܘܕܝ ܠܢ ܛܝܒܘܬܐ܀

III
L 6 r° b.
M 21 v° b.

ܕܝܠܗ ܡܢ ܐܓܪܬܐ ܕܚܡܫ ܕܠܘܬ ܐܘܩܘܡܢܝܘܣ. ܕܪܫܗ܆
ܟܕ ܩܪܝܬ ܐܓܪܬܐ ܗܝ ܕܠܘܬ ܪܚܡ ܐܠܗܐ ܦܛܪܘܣ ܩܫܝܫܐ[1]܀

ܠܐ ܓܝܪ ܒܡܘܕܝܘ ܡܢ ܗܝ ܕܝܠܝܘܬܐ ܕܟܝܢܐ ܕܡܢܗܘܢ ܥܡܢܘܐܝܠ. ܐܡܬܝ
ܕܠܐ[2] ܒܘܠܒܠܐ ܢܛܪ ܠܚܕܝܘܬܐ. ܕܝܠܝܘܬܐ ܕܝܢ ܗܝ ܕܒܡܫܘܕܥܢܘܬܐ ܟܝܢܝܬܐ. ܐܠܐ ܡܢ
ܗܝ ܕܢܦܠܓ ܘܢܦܪܘܫ ܕܝܠܝܬܐ ܠܟܠ ܚܕ ܡܢ ܟܝܢܐ܀

IV
G 25 v° b.
L 111 v° b.

ܕܝܠܗ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܣܝܡܘܣ ܐܣܩܪܝܢܪܐ. ܕܪܫܗ܆
ܐܠܘ ܠܐ ܚܘܒܐ ܡܕܡ ܣܓܝܐܐ ܐܝܬ ܗܘܐ ܠܝ ܒܢܨܝܚܘܬܟ܀

ܟܕ ܩܕܡ ܣܡ ܡܠܬܐ ܕܒܣܝܠܝܘܣ ܕܐܡܪܐ: ܕܠܐ ܝܠܝܕܐ ܕܐܝܟܐ ܡܕܡ
ܐܝܟܢܘܬܐ ܫܘܕܥܐ ܗܘ ܘܠܐ ܕܐܘܣܝܐ. ܐܡܪ ܗܟܢܐ܀

1. M om. — 2. Mss. ܕܐܠܐ.

to have been well stated. Know that the religious deacon Anatolius[1] has abandoned this opinion, and, though late, has thanked us.

III. — Of the same from the 5th letter to Oecumenius, which begins, « When I read the letter addressed to the God-loving Peter the presbyter[2] ».

513-8. It is not confessing the particularity of the natures from which Emmanuel comes that we avoid, so long as we maintain the unity without confusion (the particularity is that which is expressed in natural characteristics), but distributing and dividing the properties to each of the natures[3].

IV. — Of the same from the letter to Simus the scriniarius, which begins, « Unless I had some great affection for your illustriousness ».

513-8 (?). [After first citing the passage of Basil which says, « 'Unbegotten' is a characteristic of a form of being, not of essence[4] »[5], he speaks as

1. S. L., p. 38(?). — 2. S. L., p. 11; perhaps Severus' brother (id., p. 150). — 3. A Greek fragment of a letter to Oecumenius is preserved in Mansi, X, 1116. — 4. οὐσία. — 5. *P. G.*, XXIX, 680.

ܐܠܐ ܐܢܘ ܕܡܢ ܡܠܦܢܘܬܐ[1] * ܢܗܝܪܬܐ ܕܩܕܝܫܐ[2] ܘܕܫܪܟܐ ܐܒܗ̈ܬܐ ܠܡܠܬܐ ܢܦܫܩ. *L 112 r° a.
ܬܪܝܨܐܝܬ. ܫܦܝܐ ܣܘܟܠܐ. ܘܠܝܬ ܒܗ ܡܕܡ[3] ܣܩܘܒܠܐ ܐܘ ܥܣܩܐ. ܐܝܬܘܬܐ ܓܝܪ
ܗܪܟܐ. ܠܩܢܘܡܐ ܦܪܝܫܐ[4] ܕܐܒܐ ܡܚܘܝܐ. ܐܡܪܘ[5] ܓܝܪ ܐܒܗ̈ܬܐ. ܕܒܚܕܐ ܐܘܣܝܐ ܩܝܡܐ
ܐܝܬܝܗ̇ ܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ. ܘܒܐܝܬܘܬܐ ܕܟܠ ܚܕ. ܗܘ ܕܐܝܬܝܗ̇. ܩܢܘ̈ܡܐ ܬܠܬܐ * ܕܩܝܡܝܢ *G 24 r° a.
ܒܠܚܘܕ ܦܪܨܘܦܐܝܬ. ܕܐܒܐ ܘܕܒܪܐ ܘܕܪܘܚܐ ܩܕܝܫܐ܀

ܕܩܕܝܫܐ ܣܐܘܝܪܐ. ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܘܣܒܝܣ ܣܟܘܠܣܛܝܩܐ. ܕܫܪܝܐ ܡܢ ܐܦܩܬ ܥܠܝ ܒܝܕ ܐܓܪܬܟ܀

V G 30 r° b.

ܐܠܐ ܗܫܐ ܐܦ ܠܘܬ ܗ̇ܘ ܕܡܬܒܥܐ. ܘܬܘܒ ܢܐܡܪ. ܕܐܘܣܝܐ ܓܢܣܝܘܬܐ ܡܚܘܝܐ
ܘܩܢܘܡܐ ܕܝܠܝܘܬܐ. ܐܝܬܘܬܐ ܕܝܢ ܘܟܝܢܐ. ܙܒܢܝܢ ܡܢ ܓܘܢܝܐ
ܣܘܟܠܐ ܡܥܠܝܢ. ܙܒܢܝܢ ܕܝܢ ܡܢܬܢܝܐ ܐܘ ܕܝܠܢܝܐ. ܘܗܕܐ ܡܬܐܡܪܐ. ܡܛܠ
ܚܫܚܬܐ ܫܚܠܦܬܐ ܕܐܫܬܟܚܬ ܠܘܬ ܐܒܗ̈ܬܐ ܩܕܝܫܐ. ܝܕܥܬ ܓܝܪ ܕܐܦ ܐܘܣܝܐ
ܐܝܬ ܐܡܬܝ ܕܒܗ̇ ܩܢܘܡܐ ܦܪܝܫܐ ܡܬܚܫܚܐ. ܘܐܝܟ ܡܫܘܕܥܢܘܬܐ ܕܝܠܢܝܬܐ

1. G sing. — 2. L sing. — 3. L [illegible]. — 4. G [illegible]. — 5. Here begins an extract in G 23 v° b and L 106 v° b.

follows][1]. But, if we interpret the saying rightly from the clear teachings of the saints and of the other fathers, the meaning becomes plain, and there is nothing contradictory or difficult in it : for 'being' here expresses the distinct hypostasis of the Father. For the fathers said that the Holy Trinity exists both in one essence[2], and in the being of each, that is, three hypostases, existing severally, of the Father, the Son, and the Holy Spirit.

V. — Of the holy Severus, from the letter to Eusebius the scholastic, which begins, « Since you have raised objection against me through your letter ».

But now also we will come to what is required, and, we will again say, that 'essence'[2] signifies a generality, and 'hypostasis' a particularity, but 'being' and 'nature' introduce sometimes a general signification, sometimes a partial or particular one. This is stated on account of the varying use that is found in the holy fathers : for you knew both that 'essence'[2] is sometimes employed in the particular signification of 'hypostasis', and occasionally also 513-8 (?).

1. I place this and the two following letters during episcopacy, because they deal with the definition of 'essence', which is also discussed in ep. 2. Epp. 7-9 naturally go with ep. 6. — 2. οὐσία.

ܩܢܘܡܐ ܚܠܦ ܐܘܣܝܐ ܡܫܡܫ ܕܡܫܬܟܚ. ܡܛܠܗܢܐ ܒܫܘܕܥܐ ܕܐܝܟ ܗܢܐ.
ܐܝܟ ܠܐ ܡܕܪܫܝܐ[1] ܕܢܫܬܡܫ ܡܫܬܐܠܝܢܢ܀

VI
G 11 v° a.

ܕܩܕܝܫܐ ܣܘܐܝܪܐ܆ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܡܪܘܢ܆ ܗܝ ܕܫܘܪܝܗ ܟܕ ܢܥܡܢ ܗܘ ܣܘܪܝܝܐ܀

ܘܗܠܝܢ ܡܢ ܐܝܟ ܕܡܣܬܒܪ ܐܢܐ. ܣܦܝܩܐܝܬ ܐܬܐܡܪ܆ ܡܛܠ ܐܘܣܝܐ ܘܩܢܘܡܐ.
ܫܡܐ ܕܝܢ ܕܟܝܢܐ. ܒܙܒܢ ܡܢ ܚܠܦ ܐܘܣܝܐ ܡܬܢܣܒ. ܒܙܒܢ ܕܝܢ ܚܠܦ
ܩܢܘܡܐ. ܐܦ ܓܝܪ ܟܝܢܐ ܟܢܫܝܐ ܐܣܘܪܐܝܬ ܠܟܠܗ ܐܢܫܘܬܐ. ܐܝܟܢܐ ܕܐܦ
ܟܬܝܒ. ܟܠܗܘܢ ܓܝܪ ܟܝܢܐ ܕܚܝܘܬܐ ܘܕܦܪܚܬܐ: ܘܕܪܚܫܐ ܘܕܐܝܠܝܢ ܕܒܡܝܐ.
ܡܫܬܥܒܕܝܢ ܘܡܫܬܥܒܕܝܢ ܠܟܝܢܐ ܐܢܫܝܐ. ܘܬܘܒ ܚܕ ܟܝܢܐ ܐܡܪܝܢ. ܕܥܠ ܐܢܫ.
ܕܦܘܠܘܣ ܐܡܬܠ ܐܘ ܕܦܛܪܘܣ. ܐܘ ܟܒܪ ܕܝܥܩܘܒ. ܐܡܬܝ ܡܢ ܠܟܠܗ ܕܚܕ ܟܝܢܐ
ܡܟܢܝܢܢ ܠܟܠܗ ܐܢܫܘܬܐ. ܓܢܣܐܝܬ ܒܫܡܐ ܕܟܝܢܐ. ܚܠܦ ܐܘܣܝܐ
ܡܬܚܫܚܝܢ. ܐܡܬܝ ܕܝܢ ܕܚܕ ܟܝܢܐ ܐܡܪܝܢ ܕܦܘܠܘܣ ܐܦܢܝܢ. ܚܠܦ ܩܢܘܡܐ
ܕܝܚܝܕܝܐ ܡܬܚܫܚ ܫܡܐ ܕܟܝܢܐ. ܗܟܢܐ ܚܕ ܟܝܢܐ ܐܦܢܝܢ ܠܠܡܠܬܘܬܐ

1. Ms. plur.; cf. p. 21. l. 8.

'hypostasis' is found employed in place of 'essence'[1]. For this reason we decline to use such a signification as being unscientific.

VI. — Of the holy Severus, from the letter to Maron, of which the beginning is, « When Naaman the Syrian ».

513-8 (?). Enough has, I think, been said about essence[1] and hypostasis. But the name 'nature' is sometimes taken in place of essence[1], sometimes in place of hypostasis. For even the whole of mankind we call comprehensively 'nature', as it is indeed written : « For all natures of beasts and of birds, and of reptiles and of things that are in the water are subjected and are made subject to human nature »[2] : and again we speak of one nature in reference to a single man, Paul for example or Peter, or maybe James. Where therefore we name all mankind one nature, we use the name 'nature' generically in place of 'essence'[1]; but, where we say that there is one nature of Paul, the name 'nature' is employed in place of 'individual hypostasis'. So

1. οὐσία. — 2. James. III. 7.

ܡܬܩܪܝܐ. ܟܕ ܚܠܦ ܫܘܡܗܐ ܓܢܣܝܐ ܕܐܘܣܝܐ. ܡܫܬܡܫܝܢ ܒܫܡܗ ܕܟܝܢܐ.
ܐܝܟܢܐ ܕܐܡܪ ܐܦ * ܓܪܝܓܪܝܘܣ ܡܡܠܠ ܐܠܗܘܬܐ ܗܘ ܐܦܝܣܩܦܐ ܕܢܙܝܢܙܘ. *11 v° b.
ܒܡܐܡܪܐ ܕܥܠ ܦܢܛܩܘܣܛܐ ܩܕܝܫܬܐ. ܕܚܕܐ ܐܠܗܘܬܐ ܐܘܕܘ ܐܘ ܗܠܝܢ
ܠܬܠܝܬܝܘܬܐ. ܐܢ ܕܝܢ ܨܒܝܢ ܐܢܬܘܢ. ܕܚܕ ܟܝܢܐ. ܘܡܠܬܐ ܗܝ ܕܐܠܗܐ. ܡܢ ܪܘܚܐ
ܢܫܐܠ ܠܟܘܢ. ܐܡܬܝ ܕܝܢ ܕܚܕ ܟܝܢܐ ܕܡܠܬܐ ܐܠܗܐ ܕܡܒܣܪ ܢܐܡܪ. ܐܝܟܢܐ
ܕܐܬܢܣܝܘܣ ܗܘ ܣܡܟܐ ܕܫܪܪܐ ܘܗܝܡܢܘܬܐ ܫܠܝܚܝܬܐ: ܒܟܬܒܐ ܗܠܝܢ[1] ܕܥܠ
ܡܬܒܪܢܫܢܘܬܐ ܕܡܠܬܐ ܐܡܪ. ܚܠܦ ܫܘܡܗܐ ܕܝܠܝܐ ܐܦܪܫܝܢ ܠܟܝܢܐ. ܟܕ
ܡܫܘܕܥܝܢ ܠܚܕ ܩܢܘܡܐ ܕܝܠܗ ܕܡܠܬܐ. ܐܝܟܢܐ ܕܐܦ ܕܦܛܪܘܣ ܐܘ ܕܦܘܠܘܣ.
ܐܘ ܕܐܝܢ ܐܚܪܢܐ ܡܢ ܐܢܫܝܢ ܕܒܠܚܘܕ. ܡܛܠܗܕܐ ܡܐ ܕܚܕ ܟܝܢܐ ܕܐܬܒܣܪ
ܐܡܪܝܢ. ܠܐ ܦܫܝܛܐܝܬ ܐܡܪܝܢ. ܐܠܐ ܟܕ ܡܘܣܦܝܢ ܚܕ ܟܝܢܐ ܕܝܠܗ
ܕܡܠܬܐ. ܢܗܝܪܐܝܬ ܠܚܕ ܩܢܘܡܐ ܡܫܘܕܥܝܢ. ܗܢܘܢ ܕܝܢ ܗܠܝܢ ܕܡܓܕܦܐܝܬ
ܠܬܪܝܢ ܟܝܢܐ ܐܡܪܝܢ ܠܚܕ ܡܫܝܚܐ. ܚܠܦ ܫܘܡܗܐ ܕܝܠܝܐ ܡܫܬܡܫܝܢ ܒܫܡܐ
ܕܟܝܢܐ. ܟܕ ܚܕ ܡܢ ܟܝܢܐ ܐܡܪܝܢ ܠܡܠܬܐ ܕܐܠܗܐ. ܐܚܪܢܐ ܕܝܢ ܠܗܘ ܕܐܝܟ ܕܗܢܘܢ
ܐܡܪܝܢ ܒܪܢܫܐ ܕܡܢ ܡܪܝܡ. ܠܐ ܓܝܪ ܠܟܠܗ ܗܕܐ ܠܫܛܝܘܬܐ ܪܗܛܝܢ ܐܝܟܢܐ

1. Ms. ܕܗܟܢ.

also we call the Holy Trinity one nature, employing the term 'nature' in place of the general designation 'essence'[1]; as Gregory the Theologian the bishop of Nazianzus also said in the sermon on the Holy Pentecost : « Confess the Trinity to be of one Godhead, my friends; or, if you like, of one nature; and we will ask for you from the Spirit the expression 'God' »[2]. But, when we say 'one incarnate nature of God the Word', as Athanasius the prop of the truth and the apostolic faith said in the books on the Incarnation of the Word[3], we use 'nature' in place of 'individual designation', denoting the one hypostasis of the Word himself, like that of Peter also or of Paul, or of any other single man. Wherefore also, when we say 'one nature which became incarnate', we do not say it absolutely, but by adding 'one nature of the Word himself' clearly denote the one hypostasis. But the very men who blasphemously call the one Christ two natures use the name 'nature' in place of 'individual designation', saying that the Word of God is one nature, and the man as they say from Mary another. For they do not reach such a height of fatuity as to say that they are using the name 'natures' in place

1. οὐσία. — 2. Or. XLI, 8. — 3. *P. G.*, XXVIII, 28.

ܕܡܬܐܡܪܢ܆ ܕܫܠܡ ܫܘܕܥܐ ܓܢܣܝܐ܆ ܗܘ ܕܐܝܟ ܐܘܣܝܐ ܐܡܪ ܐܢܐ܆ ܟܡܐ ܕܬܠܝܬܐ
ܡܬܩܢܡܝܢ܆ ܐܝ ܓܝܪ ܐܝܟ ܡܕܡ ܕܡܢ ܗܕܐ ܡܬܚܘܐ܆ ܚܕ ܗܘ ܟܝܢܐ ܠܬܠܝܬܝܘܬܐ
ܩܕܝܫܬܐ܆ ܚܕ ܕܝܢ ܟܝܢܐ ܟܠܗ ܐܢܫܘܬܐ܆ ܡܫܬܟܚܐ ܠܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ܆ ܕܐܡܪ
ܡܕܡ ܕܣܟܠ ܛܒ܆ ܕܐܬܒܣܪܬ ܒܟܠܗ ܐܢܫܘܬܐ܆ ܗܢܘ ܕܝܢ܆ ܒܓܢܣܐ ܐܢܫܝܐ܀

G 15 r° b, * v° a. L 101 r° a. Z 130 r° b[1].

ܕܝܠܗ ܡܢ * ܐܓܪܬܐ ܕܠܘܬ ܡܪܘܢ܆ ܕܫܘܪܝܗ܆ ܟܕ ܢܥܡܢ ܗܘ ܣܘܪܝܝܐ܀

ܐܠܐ ܐܚܪܢܐܝܬ ܡܬܪܙܝܢ ܠܢ ܟܬܒܐ ܩܕܝܫܐ܆ ܟܕ ܡܠܦܝܢ ܠܢ܆ ܕܡܠܬܐ
ܐܠܗܐ ܚܕ ܒܠܚܘܕ ܡܢ ܬܠܬܐ ܩܢܘܡܐ ܐܬܒܣܪ ܘܐܬܒܪܢܫ[2]. ܡܠܬܐ ܓܝܪ ܒܣܪܐ
ܗܘܬ܆ ܘܐܓܢܬ ܒܢ܀

M 25 r° a.

ܕܝܠܗ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܡܪܘܢ ܩܪܘܝܐ܆ ܕܫܘܪܝܗ܆ ܟܕ ܢܥܡܢ ܗܘ ܣܘܪܝܝܐ܀

ܐܠܐ ܟܕ ܗܠܝܢ ܫܡܥܬ ܐܢܬ܆ ܐܡܪ ܐܢܬ ܟܒܪ܆ ܕܠܐ ܘܠܐ ܗܘܐ ܠܢ ܕܢܐܡܪ ܫܘܚܠܦܐ
ܕܟܝܢܐ ܕܡܢܗܘܢ ܥܡܢܘܐܝܠ܆ ܕܠܐ ܢܫܬܟܚ ܚܢܢ܆ ܕܗܝ ܕܝܢ ܗܝ ܡܠܬܐ ܕܗܠܝܢ
ܡܥܩܠܬܐ ܐܢܫܝܢ ܘܐܡܪܝܢ܆ ܡܟܝܠ܆ ܘܠܐ ܚܝܘܬܐ ܢܘܕܐ܆ ܡܛܠ ܕܐܦ ܗܢܘܢ ܡܢܣܒܝܢ

1. Also in Y (p. 172 in Assemani's notation). I have no photograph of this page, but Y's text is almost identical with Z. — 2. Here the extracts in G and L end.

of 'general designation', I mean in the same sense as essence[1] : for, if the Holy Trinity is one nature, and all mankind one nature, in the same sense as anything which is shown to be so on this principle, the Holy Trinity will be found (to say a very absurd thing) to have become incarnate in all mankind, that is the human race.

Of the same, from the letter to Maron, which begins, « When Naaman the Syrian ».

But the Holy Scriptures instruct[2] us otherwise, teaching us that God the Word one only of the three hypostases became incarnate and humanized. For 'the Word became flesh, and dwelt in us'[3].

Of the same, from the letter to Maron the reader, which begins, « When Naaman the Syrian ».

But, when you hear these things, you will perhaps say that we ought not to have spoken of difference between the natures from which Emmanuel is, lest we ourselves be found to be repeating and using the same expression as these proud men. Accordingly, let us also refrain from confessing the union,

1. οὐσία. — 2. Lit. 'initiate', rendering μυοῦσι or μυσταγωγοῦσι. — 3. John, I, 14.

ܕܐܡܪܝܢ ܚܝܕܘܬܐ ܗܝ ܕܒܫܘܬܦܘܬܐ ܕܐܝܩܪܐ. ܘܡܛܠ ܕܬܪܝܢ ܟܝܢܝܢ ܐܡܪܝܢ ܒܬܪ
ܚܝܕܘܬܐ. ܐܦܠܐ ܡܢ ܬܪܝܢ ܟܝܢܝܢ ܢܐܡܪ ܕܗܘܬ ܚܝܕܘܬܐ. ܟܕ ܐܦ ܠܗ ܠܥܘܗܕܢܐ
ܕܟܝܢܐ ܡܣܠܩܝܢܢ. ܐܝܟ ܗܠܝܢ ܕܡܢܝܢ ܛܠܝܐ. ܕܡܢ ܙܘܥܐ ܕܕܚܠܬܐ ܗܢܘܢ
ܕܡܬܒܕܝܢ ܘܡܬܦܚܡܝܢ. ܐܝܟ ܕܡܢ ܫܪܪܐ ܪܬܝܬܝܢ. ܘܠܘܬ ܥܘܒܐ
ܐܡܗܬܗܘܢ ܥܪܩܝܢ. ܐܢ ܡܛܠ ܓܘܕܦܐ ܕܐܝܬܝܗܘܢ ܒܬܪܥܝܬܐ ܕܗܢܘܢ: ܠܡܠܐ ܘܫܡܗܐ
ܡܩܝܡܢܐ ܕܫܪܪܐ ܢܫܒܘܩ ܠܗܘܢ. ܐܙܠ ܠܗ ܡܢ ܠܘܬܢ ܥܡ ܩܠܐ ܕܡܠܐ. ܐܦ ܐܪܙܐ[1] ܪܒܐ
ܕܕܚܠܬ ܐܠܗܐ. * ܐܠܐ ܐܢ ܬܪܝܨ ܢܬܪܥܐ. ܐܦ ܠܡܠܐ ܒܕܚܠܬ ܐܠܗܐ ܢܐܚܘܕ.
ܘܠܬܪܥܝܬܐ ܛܢܦܬܐ ܐܝܟ ܡܡܠܠܐ ܒܝܫܐ ܢܫܕܐ܀

* 25 r° b.

ܕܝܠܗ ܡܢ * ܐܓܪܬܐ ܕܠܘܬ ܡܪܘܢ. ˥ܕܪܫܗ. ܟܕ ܢܥܡܢ ܗܘ ܣܘܪܝܝܐ[2]܀

G 139 r° b, * v° a. L 2 v° a. M 20 r° a.

ܚܙܐ ܐܢܬ ܕܐܦ ܦܘܪܫ ܕܟܝܢܐ ܡܫܘܕܝܢ ܚܢܢ ܕܡܢܗܘܢ ܚܕ ܡܫܝܚܐ: ܘܢܥܪܘܩ
ܡܢ ܦܘܠܓܐ ܕܠܬܪܝܢ. ܘܚܕ ܒܪܐ ܘܡܫܝܚܐ ܢܫܒܚ: ܘܚܕ ܟܝܢܐ ܕܡܠܬܐ ܐܠܗܐ[3]
ܕܡܬܒܣܪ܀

1. Ms. ܐܪܙܐ. — 2. G om. — 3. G ܐܠܗܐ.

because they also profess to speak of a union which consists in an association of honour; and, because they speak of two natures after the union, let us also not say that the union was made from two natures, rejecting even the very mention of natures, like silly children, who tremble at terrifying alarms that are fictitious and invented, as if they were truth, and flee to their mothers' bosoms. If on account of the blasphemies contained in the opinions of those men we yield to them words and names which establish the truth, together with the sound of the words the great mystery of religion[1] goes from us. But, if we be right-minded, we shall both religiously hold to the words and cast out the foul opinions as evil speaking.

Of the same, from the letter to Maron, which begins, « When Naaman the Syrian ».

You see that we must also confess the difference between the natures from which the one Christ is, and avoid the cutting into two, and extol one Son and Christ, and one incarnate nature of God the Word.

1. I Tim., III, 16.

VII
M 26 r° a.
Q 18 r°.

ܕܣܘܐܝܪܐ. ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܡܪܘܢ. ܕܪܫܗ̇
ܟܕ ܡܢ ܩܕܡ ܩܒܠܬ ܐܓܪܬܐ ܕܕܚܠܬ[1] ܐܠܗܐ ܕܝܠܟ܀

ܡܟܝܠ ܗܝ ܚܕ ܗܝ ܐܡܝܪܐ. ܗܘ ܕܒܟܝܢܐ ܘܒܩܢܘܡܐ ܘܒܐܘܣܝܐ. ܠܡܐܡܪ ܕܐܬܚܝܕ ܡܠܬܐ ܐܠܗܐ ܠܒܣܪܐ ܕܐܝܬ ܠܗ ܢܦܫܐ ܡܝܕܥܬܢܝܬܐ܀

VIII
N 203 v°.

ܕܠܘܬ ܡܪܘܢ܀

ܠܐ ܫܟܝܚܐ ܡܫܡܠܝܘܬܐ ܠܡܕܡ ܟܝܢܐܝܬ. ܐܠܐ ܐܢ ܠܐܠܗܐ ܒܠܚܘܕܘܗܝ܀

IX
G 142 r° b.

ܕܐܒܘܢ ܣܘܐܝܪܐ. ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܡܪܘܢ܀

ܐܠܐ ܚܝܠܐ ܕܚܕܝܘܬܐ ܠܐ ܡܬܒܠܒܠܬܐ ܘܪܫܝܬܐ. ܠܐ ܡܬܕܘܕܢܐ ܢܛܪ ܠܗܠܝܢ ܕܐܬܚܝܕܘ. ܘܥܒܕܗܘܢ ܐܢܘܢ ܒܚܕ ܩܢܘܡܐ ܚܕ ܦܪܨܘܦܐ. ܘܚܕ ܟܝܢܐ ܕܡܠܬܐ ܘܡܒܣܪ ܗ̇ܘ܀

1. Q ܕܕܚܠܬܟ.

VII. — Of Severus, from the letter to Maron, which begins, « When some time ago I received the letter of your religiousness ».

513-8 (?). Accordingly it is the same thing to say that God the Word was united to flesh possessing an intellectual soul in nature and in hypostasis and in essence[1].

VIII. — To Maron.

513-8 (?). Perfection is not found in anything by nature, except in God only.

IX. — Of our father Severus, from the letter to Maron.

513-8 (?). But the power of the unconfused and initial union preserved those that were united beyond the reach of disturbance, and caused the two of them to exist in one hypostasis and one person, and one incarnate nature of the Word.[2]

1. οὐσία. — 2. Greek extracts from letters to Maron are published in Cramer, Cat. in Act. Apost., p. 223, and S. V. N. C., I, II, 186.

X
G 139 v° a.
L 7 r° b.
M 22 r° b.

ܕܩܕܝܫܐ ܣܐܘܝܪܐ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܠܘܣܝܢܝܘܣ. ܕܪܫܗ.
ܐܡܬܝ ܕܐܬܚܙܝ ܡܘܫܐ ܪܒܐ܀[1]

ܐܡܬܝ ܗܟܝܠ ܕܠܚܕ ܗܘ ܕܡܢ ܬܪܝܢ܆ ܡܪܝܐ ܘܒܪܐ ܘܡܫܝܚܐ ܡܘܕܝܢܢ܆ ܘܚܕ ܟܝܢܐ ܕܝܠܗ ܕܡܠܬܐ ܕܡܬܒܣܪ. ܦܘܪܫܢܐ ܗܘ ܕܐܝܟ[2] ܕܒܡܫܘܕܥܢܘܬܐ ܟܝܢܝܬܐ ܕܟܝܢܐ ܕܡܢܗܘܢ ܗܘ ܡܫܝܚܐ ܐܝܬܘܗܝ ܡܣܬܟܠܝܢܢ.[3] ܐܢ ܕܝܢ ܬܪܝܢ ܟܝܢܐ ܐܡܪܝܢܢ ܒܬܪ ܚܝܕܘܬܐ܆ ܕܐܠܨܐܝܬ ܒܝܚܝܕܝܘܬܐ ܘܒܦܪܝܫܘܬܐ ܡܩܝܡܝܢ܆ ܐܝܟ ܗܘ ܕܒܬܪܝܢܘܬܐ ܡܬܦܠܓܝܢ܆ ܡܚܝܕܝܢ ܕܝܢ ܒܢܩܝܦܘܬܐ ܕܐܚܝܘܬܐ܆ ܐܢܗܘ ܕܚܝܕܘܬܐ ܠܗܕܐ ܕܐܝܟ ܗܕܐ ܙܕܩ ܕܢܩܪܐ. ܡܟܝܠ ܕܦܘܪܫܢܐ ܣܘܟܠܐ ܡܛܐ ܠܦܠܓܘܬܐ. ܘܠܐ ܩܐܡܐ ܠܡܫܘܕܥܢܘܬܐ ܟܝܢܝܬܐ ܦܣܩܐ܀

L 2 v° a.

ܕܩܕܝܫܐ ܣܐܘܝܪܐ. ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܠܘܣܝܢܝܘܣ ܐܦܝܣܩܘܦܐ. ܕܪܫܗ.
* ܐܡܬܝ ܕܐܬܚܙܝ ܡܘܫܐ ܪܒܐ܀

* 2 v° b.

ܡܛܠ ܕܝܢ ܕܥܝܕܐ ܗܘ ܠܒܥܠܕܒܒܐ ܕܫܪܪܐ܆ ܕܡܬܪܥܡܢܘܬܐ ܢܪܡܘܢ ܥܠ ܕܩܕܡ

1. In G the heading is : ܐܡܬܝ ܕܐܬܚܙܝ : (sic) ܪܫܗ ܕܐܠܘܣܝܢܘܣ : (sic) ܠܐܠܘܣܝܢܘܣ ܕܠܘܬ ܐܓܪܬܐ ܘܡܢ ܗܘ ܡܘܫܐ ܪܒܐ ܗܘܐ ܠܗܘܢ. — 2. L M om. — 3. Here the extract in G ends.

X. — OF THE HOLY SEVERUS, FROM THE LETTER TO ELEUSINIUS[1], WHICH BEGINS, « As the great Moses appeared ».

Where then we confess the one out of two, Lord and Son and Christ, and one incarnate nature of the Word himself, we understand the difference as it were in the natural characteristics of the natures from which Christ is. But, if we speak of two natures after the union, which necessarily exist in singleness and separately, as if divided into a duality, but united by a conjunction of brotherhood (if we ought to call such a thing unity), the notion of difference reaches to the extent of division, and does not stop at natural characteristics.

516-8.

Of the holy Severus, from the letter to Eleusinius the bishop, which begins, « As the great Moses appeared ».

But, since it is a habit of the enemies of the truth to hurl accusations at

1. See ep. 46, from which it would seem that communication with the Cappadocian bishops did not begin much before the accession of Dioscorus.

ܕܠܡܫܡܥܢ ܕܣܘܩܒܠܐ ܠܪ̈ܥܝܢܝܗܘܢ܆ ܘܠܡܥܠܝܘ ܐܝܟ ܗ̈ܘ ܕܡܘܕܝܢܢ ܐܘ ܚܘܠܛܢܐ
ܐܘ ܡܘܙܓܐ ܐܘ ܒܘܠܒܠܐ ܐܘ ܦܢܛܣܝܐ ܒܗ̇ܝ ܡܬܒܪܢܫܢܘܬܐ ܐܠܗܝܬܐ ܘܠܐ
ܡܬܡܠܠܢܝܬܐ. ܨܒܝܢ ܒܬܪ ܡܠܟܐ ܟܢܫܝܐ. ܕܗ̇ܘ ܕܐܡܝܪ ܠܟܘܢ ܕܠܐ ܣܘܟܠܐ.
ܒܣܘܟܠܐ ܡܦܫܩܘܬܐ ܡܢܝܢ ܕܝܠܗ. ܐܡܪܝܢ[1] ܐܢܬܘܢ ܓܝܪ ܥܠ ܐܪܙܐ ܕܡܫܝܚܐ.
ܕܠܐ ܝܕܥܝܢ ܐܢܬܘܢ ܫܘܚܠܦܐ ܕܟܝ̈ܢܐ. ܘܠܐ ܕܝܢ ܕܝܠܝܘܬܐ. ܡܢ ܕܥܡ ܫܘܚܠܦܐ
ܡܣܬܟܠܝܢ ܐܢܬܘܢ ܦܘܠܓܐ. ܡܢ ܗܪܟܐ ܘܐܦ ܒܓܠܝܐ ܣܡܬܘܢ ܗܠܝܢ
ܩܢܘܢܐܝܬ.[2] ܐܡܪܝܢ ܗܟܢܐ ܕܟܝܢܐ ܡܡܠܠܐ ܡܢ ܠܐ ܡܡܠܠܐ: ܘܡܬܝܕܥܢܐ ܡܢ
ܡܬܪ̈ܓܫܢܐ: ܘܒܪܝܐ ܡܢ ܠܐ ܒܪܝܐ ܕܢܦܠܓ ܘܢܦܪܘܫ ܒܥܝܢܢ. ܥܡ ܫܘܚܠܦܐ
ܕܗܠܝܢ. ܦܘܪܫܐ ܘܦܘܠܓܐ ܥܒܕܝܢܢ. ܗܠܝܢ[3] ܫܦܝܪܐܝܬ ܘܚܟܝܡܐܝܬ ܐܝܟ
ܕܡܫܟܚܐ ܐܬܐܡܪ ܡܢܟܘܢ. ܕܐܝܟܐ ܕܡܡܠܠܐ ܘܠܐ ܡܡܠܠܐ: ܐܘ ܒܗ̇ ܡܬܪ̈ܓܫܢܐ
ܘܡܬܝܕܥܢܐ: ܐܘ ܒܪܝܐ ܘܠܐ ܒܪܝܐ: ܟܠ * ܚܕ ܡܢܗܘܢ ܡܢܗ ܘܠܗ ܡܟܬܪ: *L 3 r° a.
ܒܩܢܘܡܐ ܕܝܠܗ * ܡܬܚܙܐ: ܗ̇ܘ ܕܐܝܬܘܗ̇ܝ ܕܝܚܝܕܝܐܝܬ[4] ܘܡܦܠܓܐܝܬ ܘܡܦܪܫܐܝܬ *G 146 v° a.
ܡܬܩܝܡ: ܗܪܟܐ ܓܝܪ ܥܡ ܫܘܚܠܦܐ ܡܣܬܟܠ ܦܘܠܓܐ: ܘܬܘܒ ܡܢ ܫܘܚܠܦܐ

1. Ms. ܐܡܪܝ. — 2. In thicker irregular letters after a blank space. — 3. Here begins an extract in G 146 r° b, headed : ܡܢ ܕܗܘ ܕܩܕܝܫܐ ܣܘܝܪܘܣ: ܕܠܘܩܒܠ ܩܠܘܕܝܐ ܕܡܣܩܒܠ (sic) ܗ̇ܘ ܕܐܡܪ ܢܣܛܘܪܝܘܣ. ܘܗ — 4. G ܕܝܚܝܕܝܐܝܬ.

us of things which are the opposite of their evil opinions, and to charge us with holding some mixture or blending or confusion or phantasy in the divine and ineffable Humanization, after common deliberation we have decided to make clear by a limitation and distinction what was stated by you without limitation. You say of the mystery of Christ that you do not recognise the difference of the natures, nor yet their individuality, since with 'difference' you understand also 'division'. Hence also you clearly laid down the following by way of a canon : « When therefore we seek to separate and distinguish rational nature from irrational, and suprasensual from perceptible, and created from uncreated, together with the difference between these things we also make a separation and division ». These statements have been made by you as well and wisely as possible, that, where there is rational and irrational, or perceptible and suprasensual, or created and uncreated, each of them remains by itself, and appears in its own hypostasis, that is, has an individual and separate and distinct existence; for here with difference is understood also division, and again from the difference of the qualities which naturally belong to each singly we recognise

ܕܗܠܝܢ ܕܒܚܘܪܐܝܬ ܒܠܚܘܕ ܐܝܬ ܠܗܠܝܢ ܚܕ ܡܢ ܚܕ ܦܘܠܓܐ.[1] ܐܡܬܝ ܗܟܝܠ
ܕܡܢ ܫܘܚ̈ܠܦܐ ܐܝܬܝܗܘܢ ܒܓܢܣܐ ܘܠܐ ܫܘ̈ܝܢ ܠܚܕ̈ܕܐ ܒܐܘܣܝܐ: ܡܬܝܕܥܢܐ ܐܡܪ ܐܢܐ
ܘܡܬܪ̈ܓܫܢܐ: ܒܢܩܦܐ ܐܘ ܒܗ̇ ܚܝܕܝܘܬܐ ܟܝܢܝܬܐ ܗܘܬ: ܠܡܐ ܡܫܡܠܝܐ ܕܚܕ ܚܝܘܬܐ:
ܐܝܟܢܐ ܕܚܙܝܢܢ ܒܒܪܢܫܐ. ܒܛܠ ܗܝ ܦܘܠܓܐ ܕܒܬܪ̈ܝܢ. ܠܗܕܐ ܓܝܪ ܡܠܬܐ
ܕܚܕܝܘܬܐ ܠܐ ܡܩܒܠܐ. ܡܛܠ ܕܝܢ ܫܘܚܠܦܐ ܘܝܚܝܕܝܘܬܐ ܗܝ ܕܐܝܟ ܕܒܡܫܘܕܥܢܘܬܐ
ܟܝܢܝܬܐ ܕܗܠܝܢ ܕܚܕ ܐܚܕܐ ܐܬܘ. ܟܕ ܠܐ ܦܓܪܐ ܟܦܪ ܒܗܘ ܕܢܗܘܐ ܐܣܟܡܗ
ܦܓܪܐ. ܘܠܐ ܢܦܫܐ ܥܒܪܬ ܠܟܝܢܐ ܕܦܓܪܐ. ܗܝ ܗܕܐ ܘܡܥܠܝ ܡܢ ܗܕܐ. ܡܛܠ
ܒܥܡܢܘܐܝܠ ܡܬܣܬܟܠܐ܀

XI
L 1 v° b.
M 19 v° b.

ܕܝܠܗ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܠܘܣܝܢܝܘܣ ܐܦܝܣܩܘܦܐ. ܕܫܘܪܝܗ̇
ܒܐܓ̈ܘܢܐ ܕܕܪ̈ܐ܀

ܡܛܠ ܕܝܢ ܕܐܬܒܥܝܬ ܕܬܫܐܠܢܝ: ܡܢܘ ܗܘ ܫܘܚܠܦܐ ܕܒܡܫܘܕܥܢܘܬܐ ܟܝܢܝܬܐ ܐܡܪ
ܐܢܐ ܕܟܝ̈ܢܐ ܕܡܢܗܘܢ ܥܡܢܘܐܝܠ. ܡܦܫܩ ܐܢܐ ܒܓܠܝܐܝܬ. ܘܠܐ ܡܟܣܐ ܐܢܐ܀

1. Here the extract in L ends, and the rest is contained in an extract at L 3 v° a and M 20 v° a, and in G 139 v° a, where it follows that given on p. 29 and is headed ܘܬܘܒ.

division. When therefore out of things that differ in kind and are not of one essence[1] with one another, the suprasensual I mean and the perceptible, a combination or natural union takes place in order to make up one animal, as we see in the case of a man, the division into two ceases, for of this the notion of unity does not admit, but the difference and individuality as it were in the natural characteristics of the elements which have come together into one is preserved, since the body has not refused to be body, nor has the soul passed into the nature of the body. The same thing, and something higher, is understood with regard to Emmanuel also.[2]

XI. — Of the same from the letter to Eleusinius the bishop, which begins, « In wrestling-contests ».

516-8.

But, since you have thought fit to ask me what is the difference that appears in natural characteristics, I mean of the natures from which Emmanuel is, I will explain clearly and not conceal. (*And a little farther on.*) For

1. οὐσία. — 2. A Greek fragment of a letter to Eleusinius, probably either this or ep. 11, is preserved in Mansi, X, 1116.

[illegible]

ܩܘܪܝܠܠܘܤ ܓܝܪ ܗܘ ܕܒܫܪܪܐ ܩܕܝܫܐ ܘܚܟܝܡܐ ܡܢ ܒܬܪ ܕܟܬܒ ܒܐܓܪܬܐ ܕܠܘܬ (* L 2 r° a.)
ܐܩܩܝܘܤ: ܕܠܘ ܗܝ ܗܝ ܐܝܬܝܗ ܐܠܗܘܬܐ * ܘܐܢܫܘܬܐ ܐܝܟ ܕܒܡܫܘܕܥܢܘܬܐ[1]
ܟܝܢܝܬܐ. ܗܟܢܐ ܟܬܒ ܒܦܢܩܝܬܐ ܕܬܪܬܝܢ ܕܠܘܩܒܠ ܓܘܕܦ̈ܐ ܕܢܤܛܘܪܝܘܤ.[2]
ܐܝܟ ܗܘ ܕܠܚܘܫܒܐ ܕܡܠܬܐ ܡܦܫܩ. ܕܠܐܠܗܘܬܐ ܓܝܪ ܘܠܐܢܫܘܬܐ. ܤܓܝ ܐܦ ܐܢܐ ܐܦ
ܐܢܐ. ܕܫܘܚܠܦܐ ܤܓܝܐܐ ܐܝܬܘܗܝ ܘܪܚܩܘܬܐ. ܐܫܬܢܝܬܐ ܓܝܪ ܡܬܚܙܝܢ ܗܠܝܢ
ܕܐܬܩܪܝ. ܘܐܦ ܠܐ ܒܡܕܡ ܕܕܡܝܢ ܠܚܕ̈ܕܐ.[3] ܗܢܘ ܗܟܝܠ ܫܘܚܠܦܐ ܗܘ
ܕܒܡܫܘܕܥܢܘܬܐ ܟܝܢܝܬܐ. ܡܬܚܙܐ ܫܘܚܠܦܐ ܕܗܘ ܕܐܝܟ ܐܝܬܝܗܘܢ ܠܐܠܗܘܬܐ ܘܠܐܢܫܘܬܐ.
ܗܕܐ ܡܢ ܓܝܪ. ܕܠܐ ܫܘܪܝ ܘܠܐ ܒܪܝܬܐ. ܘܕܠܐ ܓܘܫܡ ܘܠܐ ܡܬܓܫܫܢܝܬܐ. ܗܕܐ
ܕܝܢ ܒܪܝܬܐ. ܘܬܚܝܬ ܫܘܪܝܐ. * ܘܙܒܢܝܬܐ ܘܡܬܓܫܫܢܝܬܐ. ܐܝܟ ܒܤܪܐ ܘܩܫܝܐ.[4] (* M 20 r° a.)
ܠܗܢܐ ܫܘܚܠܦܐ ܠܐ ܗܟܝܠ ܐܡܪܝܢܢ ܕܐܬܥܒܪ ܒܚܝܕܝܘܬܐ.

(L 2 r° a.) ܕܝܠܗ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܠܘܤܝܢܝܘܤ. ܕܫܪܝܐ. ܒܬܟܬܘܫ̈ܐ ܕܕܪ̈ܐ.

ܤܦܩܐ ܗܘܐ ܓܝܪ ܕܗܕܐ ܡܤܬܒܪܢܘܬܐ ܠܐ ܦܐܝܬܐ ܠܡܪܚܩܘ. ܗܝ ܕܠܗ ܫܘܚܠܦܐ

1. M ܕܒܡܫܘܕܥܢܘܬܐ. — 2. M ܕܢܤܛܘܪܝܘܤ. — 3. Here begins an extract in G 139 r° b. — 4. Here the extract in L and M ends.

Cyril the truly holy and wise after writing in the letter to Acacius, « Godhead and manhood are not the same thing in respect of natural characteristics »[1], in the second volume[2] against the blasphemies of Nestorius writes as follows, as if explaining the meaning of the expression : « For between Godhead and manhood I also allow that there is great distinction and distance : for the things which have been named are clearly different, and in no point like one another »[3]. This then is the difference that appears in natural characteristics, the different principle underlying the existence of Godhead and manhood[4] : for the one is without beginning and uncreated, and bodiless, and intangible, while the other is created, and subject to beginning, and temporary and tangible, as being flesh and solid. This difference we in no wise assert to have been removed by the union.

Of the same from the letter to Eleusinius which begins,
« In wrestling-contests ».

It was sufficient to banish this unseemly supposition, that 'difference

1. Ep. 40 (*P. G.*, LXXVII, 193). — 2. τόμος. — 3. Adv. Nest., II, 6 (ed. Pusey, VI, p. 113). — 4. Cyr. κατά γε τὸν τοῦ πῶς εἶναι λόγον, which clause the translator has omitted above, thus losing the point of the citation : cf. p. 6.

ܐܬܐܡܪ ܦܘܫܠܓܐ ܕܒܕܝܘܬܐ. ܐܠܐ ܐܬܬܘܣܦܬ ܗܝ * ܕܟܝܢܐ. ܘܡܘܕܥܐ ܗܝ ܕܒܠܚܘܕ *2 r° b.
ܒܗܘܢܐ ܘܒܒܥܝܬܐ ܡܠܝܛܬܐ. ܝܕܥ ܕܐܝܟ ܐܝܢܐ ܐܝܬܝܗ ܟܠ ܚܕ ܡܢ ܟܝ̈ܢܐ
ܕܐܬܟܢܫܘ ܠܚܕܝܘܬܐ. ܘܫܡܠܝܘ ܚܕ ܩܢܘܡܐ. ܘܡܘܕܥܝܢ ܓܠܝܐܝܬ ܕܚܕ ܐܝܬܘܗܝ
ܥܡܢܘܐܝܠ ܡܢ ܬܪܝܢ ܕܠܩܘܒܠܐ. ܐܠܗܘܬܐ ܐܡܪ ܐܢܐ ܘܐܢܫܘܬܐ. ܐܝܟܢܐ ܕܐܡܪ
ܓܪܝܓܘܪܝܘܣ ܬܐܘܠܘܓܘܣ[1]. ܕܦܘܪܫܢ ܒܚܕܝܘܬܐ ܠܐ ܢܬܒܛܠ܀

ܕܝܠܗ ܡܢ ܐܓܪܬܐ ܐܚܪܬܐ ܕܠܘܬ ܗܘ ܐܠܘܣܝܢܝܘܣ. ܕܫܘܪܝܗ̇ ܒܐ̈ܓܘܢܐ ܕܕܪ̈ܐ܀ L 3 r° a. M 20 r° b.

ܐܝܟܢܐ ܗܟܝܠ ܟܕ ܗܠܝܢ ܡܢܝ ܐܬܟܬܒ ܠܗ ܠܟܠܢܫ ܓܠܝܐ. ܡܢ ܗܠܝܢ
ܕܡܢ ܚܟܝܡܐ ܩܘܪܝܠܠܘܣ ܐܬܐܡܪ. ܕܗܝܕܝܢ[2] ܥܡ ܦܘܫܠܓܐ ܡܬܝܕܥ ܦܘܠܓܐ.
ܐܡܬܝ ܕܟܝ̈ܢܐ ܐܘ ܒܢܝ̈ ܩܢܘ̈ܡܐ ܦ̈ܪܝܫܐ ܕܒܠܚܘܕ ܡܩܝܡܝܢ. ܠܘ ܐܡܬܝ
ܕܚܕ ܦܪܨܘܦܐ ܘܚܕ ܟܝܢܐ ܡܒܣܪܐ ܐܘ ܒܢܝ ܩܢܘܡܐ ܕܡܠܬܐ ܐܠܗܐ
ܡܢ ܬܪܝܢ ܒܪܘܟܒܐ ܡܫܬܡܠܐ. ܕܦܪܝܫܘܬܐ[3] ܓܝܪ ܩܘܪܝܠܠܘܣ[4]: ܗܝܕܝܢ[5] ܐܡܪ ܕܢܩܝܦ ܠܦܘܫܠܓܐ
ܦܘܪܫܢܐ ܐܘ ܒܢܝ ܦܘܠܓܐ: ܐܡܬܝ ܕܡܬܦܠܓܢ * ܡܩܝܡܝܢ ܘܠܗܘܢ ܡܬܝܕܥܝܢ *M 20 v° a.

1. L ܬܐܘܠܓܘܣ. — 2. L ܕܝܢ ܗ̇ܘ. — 3. Here begins an extract in G 14 v° b. G om. ܕ. — 4. G ܩܘܪܝܠܘܣ. — 5. L ܕܝܢ ܗ̇ܘ.

in characteristics' was not stated absolutely, but the word 'natural' was added, which declares the fact that it is only by the intellect and by subtle investigation that we can know of what kind each of the natures is which have combined in the unity and made up one hypostasis and manifestly declare that Emmanuel is one out of two opposite things, Godhead I mean and manhood, as Gregory the Theologian[1] said, « Let distinctness be maintained in the unity »[2].

Of the same from another[3] letter to the same Eleusinius, which begins, « In wrestling-contests ».

How then, after these things have been written by me, is it not plain to everyone from the words used by the wise Cyril that division also is then understood to accompany difference, when the separate natures or hypostases exist individually, not when one person and one incarnate nature or hypostasis of God the Word is made up by coalescence from two? That the holy Cyril says that separation or division is then joined with difference

1. θεολόγος. — 2. I cannot find the source of this citation. — 3. Preceded in the mss. by fragm. 2 of ep. 10.

ܟܝ̈ܢܐ. ܣܗ̈ܕܝ. ܦܫܝܢ ܕܐܬܬܘܣܦ ܥܠ ܡ̈ܠܐ ܗܠܝܢ ܕܩܕܡ ܡܬܐܡܪܢ ܐܬܬܣܝܡ[1]
ܡܢ ܡܐܡܪܐ * ܦܪܘܣܦܘܢܝܛܝܩܘܢ[2]܀

ܕܝܠܗ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܠܘܣܝܢܝܘܣ. ܕܫܪܝܐ. ܒܐ̈ܓܘܢܐ ܕܕܪ̈ܐ܀

ܘܠܐ ܬܐܡܪ ܠܝ. ܕܩܕܝܫܐ ܩܘܪܝܠܘܣ ܒܠܚܘܕܘܗܝ ܒܡܠܬܐ ܒܗܝ ܗܕܐ ܗܘܬ ܐܬܚܫܚ. ܐܠܐ ܐܬܒܩܐ ܒܣܘܟܠܐ ܚܠܝܡܐ. ܕܠܐ ܢܦܩ ܠܒܪ ܡܢ ܗܝܡܢܘܬܐ ܫܠܝܚܝܬܐ. ܐܦ. ܕܫܘ̈ܝܢ ܠܗ ܓܝܪ ܓܪܝܓܘܪܝܘܣ ܡܡܠܠ ܡ̈ܠܐ ܐܡܪ ܒܗܠܝܢ ܕܗܫܐ ܩܕܡܢ ܐܡܪܢ. ܘܐܠܘ[3] ܐܦ ܚܕܝܘܬܐ ܕܒܩܢܘܡܐ ܥܠ ܡܬܒܣܪܢܘܬܐ ܕܐܠܗܐ ܡܠܬܐ. ܠܐ ܐܝܬ ܡܢ ܐ̈ܒܗܐ ܠܒܝ̈ܫܝ ܠܐܠܗܐ ܕܡܢ ܩܕܡܘܗܝ ܒܗܢܝܢ ܒܩ̈ܠܐ ܐܡܪ. ܐܠܐ ܒܪܡ ܟܠܗܘܢ ܗܠܝܢ ܪ̈ܚܡܝ ܗܝܡܢܘܬܐ ܬܪܝܨܬܐ ܩܒܠܘܗ. ܒܗܿ ܕܢܚܘܐ ܦܐܝܘܬܐ ܕܐܪܙܐ[4] ܡܢܗܪܐ * ܕܡܬܒܪܢܫܢܘܬܐ ܐܠܗܝܬܐ. ܘܫܘܝܐ ܠܬܪܥܝܬܐ ܕܡ̈ܠܦܢܐ ܕܥܕܬܐ. ܡܛܠ ܗܕܐ ܐܦ ܗܘ ܒܝܫ ܓܕܐ ܘܪܫܝܥܐ ܬܐܘܕܘܪܝܛܐ. ܗܟܢܐ ܐܡܪ ܒܬܘܪܐܨܐ ܕܬܪܝܢ ܕܚܪܡܐ. ܚܕܝܘܬܐ ܕܝܢ ܕܒܩܢܘܡܐ ܡܕܡ. ܠܐ ܝܕܥܝܢ. ܐܝܟ ܐܟܣܢܝܬܐ ܘܢܘܟܪܝܬܐ ܕܟܬ̈ܒܐ ܐܠܗ̈ܝܐ. ܘܕܡ̈ܠܦܢܐ ܗܢܘܢ ܕܦܫܩܘ ܐܢܘܢ܀

[* L 3 r° b.] [M 25 r° b.] [* 25 v° a.]

1. G ܐܬܬܣܝܡܘ. — 2. G ܦܪܘܣܦܘܢܝܛܝܩܘܢ L ܦܪܘܣܦܘܢܝܛܝܩܘܢ M ܦܪܘܣܦܘܢܝܛܝܩܘ. — 3. Ms. ܘܐܠܐ. — 4. Ms. ܕܐܪܙܐ

when the natures exist apart and by themselves is testified by the addition made to the words cited above from the *prosphonetikon* oration.

Of the same from the letter to Eleusinius, which begins,
« In wrestling-contests ».

And do not tell me that the holy Cyril alone used the expression in this sense; but observe with sound intelligence that he does not step outside the apostolic faith; for Gregory the Theologian also spoke words that are in accord with him in the passage which we have just cited above. And, if none of the God-clad fathers before him in fact spoke in so many words of unity in hypostasis with reference to the Incarnation of God the Word, yet still all the lovers of the right faith accepted it, inasmuch as it sets forth the splendour of the mystery of the divine Humanization, and it agrees with the opinion of the doctors of the church. Therefore also that wretched and impious Theodoret speaks thus in the objection to the 2nd anathema: « Unity in hypostasis we do not recognise at all, as being strange and alien to the divine Scriptures, and to the doctors who expounded these »[1].

1. Cyr., ed. Pusey, VI, p. 402.

ܕܩܕܝܫܐ ܣܘܝܪܐ. ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܠܘܣܝܢܝܘܣ܀

XII G 4 r°. marg.

ܐܠܐ ܟܒܪ ܐܡܪ ܐܢܫ. ܕܟܕ ܐܡܪ ܚܟܝܡܐ ܒܣܝܠܝܘܣ: ܛܝܒܘܬܐ ܕܡܢ ܡܕܒܪܢܘܬܐ. ܠܡܐܬܝܬܐ ܕܒܒܣܪ ܚܘܝ. ܐܠܐ ܢܕܥ ܓܠܝܐܝܬ. ܕܡܠܬܐ ܕܐܠܗܐ. ܘܐܦ ܕܡܬܓܫܡܢܐܝܬ ܢܕܢܚ ܠܢ. ܐܡܝܢܐܝܬ ܡܕܒܪ ܗܘܐ ܚܝܝܢ. ܘܦܘܪܩܢܢ. ܒܗ ܓܝܪ ܚܝܝܢ ܘܡܬܬܙܝܥܝܢ. ܘܐܝܬܝܢ. ܠܘ ܓܝܪ ܠܛܝܒܘܬܐ ܕܡܬܒܪܢܫܢܘܬܐ ܕܠܘܬܢ. ܒܠܚܘܕ ܫܡܐ ܕܡܕܒܪܢܘܬܐ ܡܬܬܣܝܡ ܗܘܐ. ܘܣܗܕ ܗܘܐ. ܓܪܝܓܘܪܝܘܣ ܬܐܘܠܘܓܘܣ. ܟܕ ܐܡܪ. ܕܗܠܝܢ ܕܝܢ ܫܡܗܐ ܐܚܪܢܐ. ܘܫܪܟܐ܀

ܕܩܕܝܫܐ ܣܘ[ܝܪܐ][1] ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܣܛܘܪܟܝܘܣ ܐܦܝܣܩܘܦܐ ܕܐܢܙܪܒܐ. ܥܠ ܡܬܚܪܝܢܘܬܐ ܕܗܘܬ ܒܡܕܝܢܬܐ ܡܠܟܘܬܐ. ܡܢ ܗܠܝܢ ܕܩܕܡ ܐܦܝܣܩܘܦܘܬܐ. ܟܕ ܐܡܪ ܠܘܩܒܠ ܡܩܕܘܢܝܘܣ ܐܦܝܣܩܘܦܐ ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ܀

XIII G 131 v° b.

ܕܥ ܕܝܢ ܕܒܣܝܠܝܘܣ ܪܒܐ. ܠܘ ܒܪܢܫܐ ܠܒܝܫ ܐܠܗܐ ܐܡܪ ܠܡܫܝܚܐ[1] ܐܠܐ

1. Erased.

XII. — Of the holy Severus, from the letter to Eleusinius.

But perhaps someone will say that, when the wise Basil said, « Grace arising from the dispensation »[1], he referred to the coming in the flesh. But let us know clearly that the Word of God, even before he rose upon us in fleshly form, constantly controlled[2] our life and our salvation; for 'in him we live and move and exist'[3] : for the name 'dispensation' is not applied to the grace of the Humanization among us only. And Gregory the Theologian[4] is a witness of this when he says, « The other appellations etc. »[1]. 513-8.

XIII. — Of the holy Severus from the letter to Estorechius (?)[5] bishop of Anazarba, about the disputation that took place in the royal city, from those before episcopacy, when he was speaking against Macedonius bishop of Constantinople.

But know that the great Basil did not call Christ a God-clad man (far 508-11.

1. I cannot find the source of this citation. — 2. Or 'dispensed'. — 3. Acts, XVII, 28. — 4. θεολόγος. — 5. Entrechius is meant (S. L., I, 13; VI, 1; p. 407, 408).

ܬܗܘܐ. ܐܠܐ ܒܣܪܐ ܠܒܝܫ ܐܠܗܐ ܠܗܘ ܕܡܫܝܚܐ. ܗܘ ܕܝܢ ܡܢ ܗܘ ܡܚܕܐ ܠܗ ܡܢ
ܠܗ. ܘܠܒܝܫ ܠܡܫܝܚܐ ܩܪܐ. ܐܢ ܕܝܢ ܗܘ ܡܢ ܗܘ ܐܝܬܘܗ̇: ܗܘ ܕܠܒܝܫ
ܐܠܗܐ ܘܠܒܝܫ ܡܫܝܚܐ. ܗܘ ܕܡܬܟܢܫܐ ܗܘܐ ܐܝܬܘܗ̇. ܕܐܠܗܐ ܗܘ ܫܪܝܪܐ ܡܫܝܚܐ
ܡܠܬܐ ܗܘ ܕܡܛܠܬܢ ܐܬܒܣܪ ܘܐܬܒܪܢܫ. ܘܠܐ ܒܪܢܫܐ ܠܒܝܫ ܐܠܗܐ܀

XIV
L 18 v° b.

ܕܝܠܗ ܕܗ ܕܝܠܗ ܡܢ ܫܪܝܐ ܐܘ ܡܦܩ ܒܪܘܚܐ ܕܫܘܐܠܬܐ
ܕܚܡܫܬܥܣܪܐ. ܕܗܠܝܢ ܕܐܫܬܕܪ ܠܗ ܡܢ ܬܐܘܡܐ
ܣܘܢܩܠܐ ܕܝܠܗ܀

ܚܢܢ ܡܕܝܢ ܗܘ ܕܨܒܘ ܕܒܟܠܩܕܘܢ ܐܬܟܢܫܘ ܠܘܩܒܠ ܫܪܪܐ ܐܬܪܥܝ:
ܕܢܦܩܘܢ ܡܢ ܬܘܕܝܬܐ ܗܝ ܕܡܢ ܬܪܬܝܢ ܟܝܢܐ: ܢܬܝܕܥ ܕܝܢ ܡܫܝܚܐ ܗܝ ܕܒܬܪܬܝܢ
ܟܝܢܐ ܢܬܝܕܥ ܡܫܝܚܐ: ܐܝܟ ܕܠܟܢܫܐ ܕܢܣܛܘܪܝܘܣ ܡܬܪܓܪܓ. ܡܣܬܟܠܬܐ
ܕܢܣܒ ܕܐܝܬܘܗ̇. ܘܠܐ ܡܬܠܡܪ ܠܥܠܡ ܠܗ̇ ܡܢ ܠܗ̇ ܡܡܠܠܝܢ. ܘܐܝܟܢܐ
ܕܠܡܠܦܢܘܬܐ ܕܢܣܛܘܪܝܘܣ ܬܪܥܐ ܢܦܬܚܘܢ.[1] ..... ܗܟܢܐ * ܚܢܢ ܠܗ̇ ܕܠܘܩܒܠ.
ܠܗ̇ ܡܢ ܓܠܝܐܝܬ ܕܬܬܟܪܙ ܢܬܒܥܐ. ܠܗ̇ ܕܝܢ ܕܬܬܚܦܐ ܠܓܡܪ ܘܬܬܪܕܐ ܐܝܟ

* 19 r° a.

1. Some words must have fallen out.

be it!), but called Christ's flesh God-clad flesh. But the same immediately afterwards termed the same flesh Christ-clad [1]. But if the expression 'God-clad' and 'Christ-clad' is the same, the conclusion is that Christ the Word who became incarnate and was humanized for our sakes is true God, not a God-clad man.

XIV. — Of the same from the solution or defence in answer to the 15th question of those that were sent to him by Thomas his syncellus [2].

513-8.

We therefore judge that which was desired by those who assembled at Chalcedon against the truth, to banish the confession that Christ is to be recognised as from two natures, and to introduce instead the confession that he is to be recognised as in two natures, as the company of Nestorius desire, to be abominable and also impious, and we will never propound the same teaching (?) as those who, in order to open the gates to the doctrines of Nestorius, ... [3] so we also require the opposite, that the one be openly proclaimed, and the other completely suppressed and banished in accordance

1. Ep. 261, 2. Migne's text has θεοφόρος in both places, with χριστοφόρος as a variant in the second. — 2. Perh. the presbyter of S. L., p. 37, 166, 182, 383; see ep. 17. — 3. Some words have fallen out.

ܢܡܘܣܐ ܕܥܕܬܐ ܩܕܝܫܬܐ. ܒܗܠܝܢ ܓܝܪ ܕܐܬܪܓܝ ܗܠܝܢ ܕܟܘܪܗܢܐ. ܒܗܘܢ ܗܢ
ܒܗܘܢ ܒܣܡܐ ܕܕܡܝܢ ܗܠܝܢ ܕܐܣܝܘܬܐ ܢܥܠ. ܘܠܐ ܗܟܝܠ ܡܪܫܠܝܢ ܠܗܠܝܢ ܕܗܟܢܐ
ܓܠܝܢ. ܢܟܪܘܟ ܘܢܠܩܘܛ. ܐܘ ܐܝܟ ܕܒܩܢܝܐ ܢܒܨܐ. ܘܢܒܥܐ ܐܢܗܘ ܕܒܟܘܪ
ܒܡܟܬܒܢܘܬܐ ܕܐܒܗܬܐ ܩܕܝܫܐ ܕܐܪܬܘܕܩܣܐ ܕܒܙܒܢܝܢ. ܐܘ ܦܘܪܫܢܐ. ܐܘ ܕܒܬܪܝܢ.
ܐܘ ܕܡܢ ܬܪܝܢ. ܠܐ ܡܦܪܫܐܝܬ ܘܠܐ ܒܙܗܝܪܘܬ ܡܬܡܠܠܝܢ ܕܐܫܟܚ. ܗܐ ܓܝܪ ܗܘ
ܕܒܬܪܝܢ. ܥܠ ܩܢܘܡܐ ܕܡܦܪܫܝܢ ܒܟܬܒܐ ܕܚܕܥܣܪ ܕܡܦܫܩܢܘܬܐ ܡܫܬܥܝܢܝܬܐ
ܕܐܘܢܓܠܝܘܢ ܕܝܘܚܢܢ ܐܡܪ ܩܕܝܫܐ ܩܘܪܝܠܠܘܣ. ܗܟܢܐ܀ ܢܩܦܐ ܓܝܪ ܘܡܫܬܘܝܐ ܬܡܢ
ܒܟܠ ܗܘܢ ܒܟܠܙܒܢ. ܠܝܕܥܬܐ ܕܥܠ ܝܠܕܐ ܝܕܥܬܐ ܕܥܠ ܗܘ ܕܐܘܠܕܗ.
ܐܝܟܢܐ ܕܐܦ ܗܦܟܐ ܐܦ ܗܘ ܫܪܝܪ. ܐܢ ܕܝܢ ܫܪܝܪܐ ܡܠܬܐ ܘܠܐ ܦܘܠܓܐ
ܡܬܩܒܠܐ: ܕܐܒܐ ܥܡ ܒܪܐ: ܒܪܐ ܕܝܢ ܐܦ ܥܡ ܐܒܐ: ܐܟܚܕܐ ܡܬܝܕܥ ܘܐܟܚܕܐ
ܥܐܠ: ܘܪܗܛܐ ܒܬܪܝܗܘܢ: ܝܕܥܬܐ ܕܟܠ ܚܕ ܡܢܗܘܢ. [2]ܐܝܟܢܐ ܒܪܝܬܐ. ܐܝܟ ܐܢܫܝܢ
ܪ̈ܫܝܥܐ ܐܡܪܝܢ ܒܪܐ. ܐܝܟܢܐ ܕܠܐ ܐܢܫ ܐܡܪ: * ܕܗܘ ܗܘ ܐܝܬܝܗܘܢ ܫܡܐ ܘܣܘܥܪܢܐ * 19 r° b.
ܕܦܘܠܓܐ ܘܚܝܕܘܬܐ. ܐܝܟܢܐ[1] ܕܗܢܘܢ ܕܝܠܗܘܢ ܠܚܕ ܡܢ ܫܬܩܘ. ܠܚܕ ܕܝܢ ܐܡܪܘܗ܀

1. Ms. ܐܡܬܝ.

with the laws of the holy church. For let the means of remedy be introduced by the same similar drugs as those by which it was desired to produce the sickness; and let us not neglect things that are so manifest, and go about and pick out, or search as among reeds, and seek if anywhere in the writings of the holy fathers of the orthodox[1] we occasionally find 'difference' or 'in two' or 'from two' indiscriminately and incautiously stated. Indeed in the 11th book of the interpretative narrative of the Gospel of John the holy Cyril used the expression 'in two' of the separate hypostases as follows : « Everywhere and under all circumstances there will follow and coincide with the knowledge concerning the offspring the knowledge also concerning him who begot him; as indeed the converse also is true. But, if the statement is true and is unhesitatingly received, that the Father is understood together with and enters together with the Son, and the Son also with the Father, and the knowledge of each of them runs in the two, how can the Son be a creature, as some impious men say? »[2]; even as no one says that the name and fact of division and union are the same, as they themselves indeed suppressed the one and stated the other.

1. ὀρθόδοξοι. — 2. In Jo. Ev., ed. Pusey, III, p. 13, 14.

XV ܕܠܗ ܕܝܢ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܬܐܘܡܐ ܣܘܢܩܠܘܣ ܕܝܠܗ܇ ܕܒܗ
M 33 r° b. ܡܚܘܐ ܕܗܘ̇ ܗܘ̇ ܚܕ ܗܘ̇ ܕܐܡܪ ܠܚܝܕܘܬܐ ܕܥܠ ܡܫܝܚܐ
ܡܢ ܬܪ̈ܬܝܢ ܟܝ̈ܢܝܢ ܘܡܢ ܬܪ̈ܬܝܢ ܩܢܘ̈ܡܐ܀

ܗ̇ܢܘܢ ܓܝܪ ܩܢܘ̈ܡܐ ܐܘ ܟܝ̈ܢܐ ܕܝܢ ܠܐ ܡܒܨܪܢܘܬܐ ܐܝܬܝܗܘܢ ܒܪܘܟܒܐ. ܘܠܐ
ܡܦܪܫܐܝܬ ܘܒܝܚܝܕܝܘܬܐ ܩܝܡܐ ܡܩܝܡܝܢ. ܚܕ ܦܪܨܘܦܐ ܡܫܡܠܝܢ ܕܚܕ ܡܪܝܐ
ܘܡܫܝܚܐ ܘܒܪܐ. ܘܚܕ ܟܝܢܐ ܘܩܢܘܡܐ ܕܡܠܬܐ ܕܡܬܒܣܪ܀

ܡܢܗ ܕܐܓܪܬܐ ܒܬܪ ܟܪܝܣܝܣ ܕܩܘܪܝܠܠܘܣ܀

ܡܢ ܗܠܝܢ ܕܝܢ ܕܐܬܐܡܪ ܬܪܐ ܡܠܦܢܐ. ܕܕܝܠܝܬܐ ܕܚܝܕܘܬܐ ܟܝܢܝܬܐ. ܗ̇ܝ
ܕܩܢܘ̈ܡܐ ܒܪܘܟܒܐ ܗ̇ܝ ܐܝܬܝܗܘܢ ܘܡܫܡܠܝܢ ܠܐ ܒܒܨܝܪܘܬܐ. ܟܦܪܝܢ ܕܝܢ ܒܗ̇ܝ
ܕܢܗܘܘܢ ܐܝܬܝܗܘܢ ܒܝܚܝܕܝܘܬܐ ܩܝܡܐ ܐܝܟܢܐ ܕܢܬܡܢܘܢ ܬܪܝܢ. ܘܟܠ ܚܕ ܚܕ
ܡܢܗܘܢ ܦܪܨܘܦܐ ܕܝܠܗ ܢܬܪܫܡ. ܗ̇ܝ ܕܗܟܝ ܠܐ ܡܫܟܚܐ ܕܬܥܒܕ ܢܩܦܘܬܐ
ܕܒܐܝܩܪܐ܀

XV. — Of the same, from the letter to Thomas his syncellus, in which he shows that it is the same thing to speak of the union in Christ as from two natures and from two hypostases.

513-8. For those hypostases or natures, being in composition without diminution, and not existing separately and in individual existence, make up one person of one Lord and Christ and Son, and one incarnate nature and hypostasis of the Word.

From the same letter after a citation[1] from Cyril.

From what has been stated the doctor teaches that the peculiarity of the natural union is that the hypostases are in composition and are perfect without diminution, but refuse to continue an individual existence so as to be numbered as two, and to have its own person impressed upon each of them, which a conjunction in honour cannot possibly do.

1. χρῆσις.

ܡܢܗ̇ [1] ܕܐܓܪܬܐ ܒܬܪ ܚܫܚܬܐ ܕܩܘܪܝܠܠܘܣ܀

ܓܠܐ ܗܟܝܠ ܕܟܝ̈ܢܐ ܐܘ ܩܢܘ̈ܡܐ. ܟܕ ܠܐ ܡܬܚܝܕܝܢ ܠܚܕ ܒܚܝܕܘܬܐ ܩܢܘܡܝܬܐ ܠܐ ܡܬܒܠܒܠܢܝܬܐ. ܠܐ ܡܫܡܠܝܢ ܠܚܕ ܡܫܝܚܐ ܘܒܪܐ ܘܡܪܝܐ. ܘܚܕ ܟܝܢܐ ܕܡܠܬܐ ܕܡܬܒܣܪ ܘܚܕ ܦܪܨܘܦܐ܀

ܕܣܘܝܪܐ ܡܢ ܗ̇ܝ ܕܠܘܬ ܬܐܘܡܐ ܣܘܢܩܠܠܘܣ܀

XVI L 17 v° a. Q 25 v°.

ܟܕ ܗܠܝܢ ܗܟܝܠ [2] ܗܟܢܐ ܐܬܚܘܝ. ܡܟܝܠ ܐܬܝܕܥܬ. ܕܢܘܟܪܝܬܐ ܐܝܬܝܗ̇ ܠܐܝܠܝܢ ܕܡܘܕܝܢ ܚܝܕܘܬܐ ܩܢܘܡܝܬܐ. ܕܠܩܢܘ̈ܡܐ ܗܘܘ ܕܝܢ ܕܟܝ̈ܢܐ ܗܠܝܢ ܕܐܠܐ ܡܠܡܠܠܘܬܐ ܐܬܪܟܒ ܠܚܕ. ܕܡܢܗܘܢ ܗܘ ܥܡܢܘܐܝܠ. ܦܪ̈ܨܘܦܐ [3] ܢܩܪܘܢ. ܘܡܛܠ ܗܕܐ * ܡܢ ܬܪܝܢ ܦܪ̈ܨܘܦܐ ܢܪܢܘܢ ܘܢܐܡܪܘܢ ܠܚܝܕܘܬܐ. ܗܕܐ ܓܝܪ ܕܢܐܡܪܘܢ [4] ܕܚܝܕܘܬܐ ܕܓܠܝܙܬ ܫܡܐ ܡܘܕܝܢ ܐܝܬܝܗ̇ ܠܡܐܡܪ. ܗܢܘܢ ܕܡܦܪܫܝܢ ܠܗܘܢ ܒܝܚܝܕܘܬ ܩܢܘܡܐ ܠܒܪܢܫܐ ܘܠܐܠܗܐ. ܘܢܩܝܦܘܬܐ ܗ̇ܝ ܕܡܢ ܫܘܠܛܢܐ ܘܫܘܝܘܬ ܫܡܐ ܡܨܛܢܥܝܢ [5] ܠܗܘܢ܀

* Q 26 r°.

1. Ms. ܘܡܢܗ̇. — 2. L om. — 3. L sing. — 4. ܕܢܘܢ over erasure in L. — 5. L ܡܨܛܢܥܝܢ with erasure after ܢ.

From the same letter after a quotation from Cyril.

It is plain therefore that the natures or hypostases, if they are not combined in one in hypostatic union without confusion, do not make up one Christ and Son and Lord, and one incarnate nature of the Word and one person.

XVI. — Of Severus from the letter to Thomas the syncellus.

Since therefore these things have thus been made clear, it has already been recognised that it is alien to those who confess a hypostatic union to call the hypostases, that is the natures which in an ineffable manner coalesced in one, from which Emmanuel is, persons, and therefore to think and say that the union is from two persons. To say this belongs to those who confess a falsely-named union, who make the man and God exist apart in individual existence, and devise for themselves a conjunction founded upon authority and identity of name.

513-8.

XVII
N 203 v°.

ܕܠܘܬ ܬܐܘܡܐ ܩܫܝܫܐ܀

ܨܘܡܐ ܓܝܪ ܫܪܝܪܐ ܐܝܬܘܗܝ܂ ܚܝܐ ܕܕܟܝܢ ܡܢ ܟܠ ܣܘܥܪܢܐ ܒܝܫܐ܂
ܘܕܢܩܨܐ ܠܚܡܐ ܠܗܠܝܢ ܕܟܦܢܝܢ܀

XVIII

ܕܠܗ ܕܝܢ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܕܝܪܝܐ ܕܒܛܘܦܐ܂ ܕܪܫܝܬܗ̇܂ ܟܕ ܠܐܓܪܬܐ ܕܪܚܡܬ ܐܠܗܐ ܕܝܠܟܘܢ ܩܪܝܬ܀

M 34 r° b.
G 44 v° b.

ܘܠܗ̇ ܓܝܪ ܕܢܘܕܐ ܠܚܕ ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ܂ ܡܢ ܬܪܬܝܢ ܟܝܢܝܢ ܠܐܠܗܘܬܐ
ܘܐܢܫܘܬܐ܂ ܚܕ ܘܗܘ ܕܝܢ ܗܘ ܠܐ ܡܫܬܚܠܦܢܐܝܬ ܘܠܐ ܒܘܠܒܠܐܝܬ ܐܠܗܐ ܘܒܪܢܫܐ܂ ܟܕ ܠܐ
ܬܘܒ ܡܢ ܒܬܪ ܚܘܝܕܐ ܡܬܦܠܓ܂ ܬܪܝܢܘܬܐ ܓܝܪ ܫܪܝܐ ܐܝܬܝܗ̇ ܕܚܕܝܘܬܐ܂ ܐܦܢ
ܒܪܒܘ ܨܢܝܥܬܐ ܡܬܛܫܝܐ܂ ܗܘ ܓܝܪ ܕܐܬܚܝܕ ܚܕ ܐܝܬܘܗܝ ܡܩܝܡܐܝܬ܂ ܘܠܐ ܡܬܥܒܕ
ܬܘܒ ܬܪܝܢ܂ ܠܐ ܓܝܪ ܡܬܦܠܓ ܡܫܝܚܐ܂ ܐܠܐ ܐܝܬܘܗܝ ܚܕ ܦܪܨܘܦܐ܂ ܚܕ ܩܢܘܡܐ܂
ܚܕ ܟܝܢܐ ܕܐܠܗܐ ܡܠܬܐ ܕܡܬܓܫܡ[1]܀

1. G ܕܐܬܓܫܡ:

XVII. — To Thomas the presbyter.

For the true fast is a life pure from every evil act, and that we should break bread for those who are hungry.

XVIII. — Of the same from the letter to the monks at Tufa, which begins, « When I read the letter of your love of God ».

513-8 (?). For we must confess the one our Lord Jesus Christ, out of two natures the Godhead and the manhood, to be one and the same invariably and unconfusedly God and man, since not being again divided aftert he union; for duality is a dissolver of unity, although it is obscured by countless devices. For he who has been united is fixedly one, and does not become again two. For Christ is not divided, but is one person, one hypostasis, one incarnate nature of God the Word.

XIX
L 202 r° a.
* b r°.

ܕܩܕܝܫܐ ܣܘܝܪܐ ܡܢ ܐܓܪܬܐ * ܕܠܘܬ ܐܝܣܝܕܘܪܘܣ. ܕܐܝܬܝܗ̇ ܫܘܪܝܗ̇: ܚܕܝܬ ܛܒ ܟܕ ܩܒܠܬ ܠܟܬܝܒܬܐ ܕܪܚܡܬ ܡܫܝܚܐ[ܝܬ] ܢܨܝܚܘܬܟ܀

ܩܪܘ ܠܗ̇[1] ܐܠܦܢܐ ܠܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ ܚܕ ܒܐܘܣܝܐ. ܕܒܗ̇ ܗܕܐ ܡܠܬܐ ܕܗܟܢܐ ܡܪܕܝܐ ܘܡܥܠܝܐ ܛܒ ܡܪܟܒܐ. ܢܚܘܘܢ ܘܗܝ ܕܚܕܝܘܬ ܐܘܣܝܐ ܘܕܦܘܠܓܐ ܕܩܢܘܡܐ. ܒܗ̇ ܒܚܕܐ ܡܠܬܐ ܚܘܝܐ ܘܦܘܠܓܐ. ܒܪܐ ܓܝܪ ܟܕ ܐܬܐܡܪ ܚܕ ܒܐܘܣܝܐ ܥܡ ܐܒܐ ܘܥܡ ܪܘܚܐ ܩܕܝܫܐ. ܡܫܬܘܬܦ ܒܐܘܣܝܐ ܠܡܢܝܢܐ ܕܥܡܗ. ܒܩܢܘܡܐ ܕܝܢ ܡܫܚܠܦ܀

XX
G 27 v° a.
L 116 v° b.

ܕܩܕܝܫܐ ܣܘܝܪܐ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܝܣܝܕܘܪܘܣ[2] ܩܘܡܣܐ܀

ܡܛܠ ܗܕܐ ܡܫܟܚܝܢܢ ܠܡܠܦܢܐ ܚܬܝܬܐ ܡܫܒܚܝܢ ܠܬܠܝܬܝܘܬܐ. ܒܚܕܐ ܡܢ ܐܘܣܝܐ ܗܝ ܕܐܝܬܝܗ̇ ܐܠܗܘܬܐ. ܡܘܕܝܢ ܕܝܢ ܒܩܘܠܐ[3] ܕܝܢ ܕܗܝ ܡܬܩܝܡܐ[4] ܗܕܐ ܒܬܠܬܐ ܩܢܘܡܐ܀

1. Ms. ܩܪܘܘ; but the 2nd ܘ is perh. meant to be cancelled. — 2. G ܐܝܣܝܕܘܪܐ, L ܐܝܣܝܕܘܪ. — 3. G ܒܩܘܠܐ (in erasure). — 4. L om.

XIX. — Of the holy Severus, from the letter to Isidore, the beginning of which is, « I rejoiced greatly when I received the letter of [your] Christ-loving illustriousness ».

The doctors called the Holy Trinity co-essential, that through this word, composed in so polished and very sublime a way, they might express both the fact of the oneness of essence[1] and that of the division of hypostases, by the same expression both union and division, in one word. For, when the Son is said to be co-essential with the Father and the Holy Spirit, he claims to share in essence[1] with those who are recounted, but to differs in hypostasis.[2] 508-11(?).

XX. — Of the holy Severus, from the letter to Isidore the count.

On this point we find that the accurate doctors celebrate the Trinity in one essence[1] which is the Godhead, but consequentially confess that this consists of three hypostases. 508-11(?).

1. οὐσία. — 2. Since the above was in print I have found a longer extract from this letter in another version, which contains this fragment. This will be given in the following fascicule (ep. 62).

XXI
G 14 r° a.
L 97 r° b,
* v° a.

ܕܠܗ ܕܝܢ ܐܓܪܬܐ ܕܠܘܬ ܐܝܣܝܕܘܪܘܣ ܩܘܡܝܣ. * ܕܪܝܫܗ.
ܡܢ ܟܬܝ̈ܒܬܐ ܕܕܚܠܬ ܐܠܗܐ. ܕܪܚܡܬ[1] ܠܝܘܠܦܢܐ ܘܪܒܘܬܟ܀

ܗܘ ܕܝܢ ܡܪܐ ܕܙܪ̈ܥܐ[2]: ܗܘ ܕܒܡܐܬܝܬܗ ܕܒܒܣܪ ܕܢܚ ܠܢ: ܘܐܬܐ ܕܢܙܪܘܥ
ܙܪܥܐ ܛܒܐ ܥܠ ܐܪܥܐ: ܗܘ ܚܕ ܡܢ ܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ: ܗܘ ܕܥܡ ܐܒܐ ܘܪܘܚܐ
ܩܕܝܫܐ ܡܬܬܚܡܐ ܬܐܘܠܘܓܐܝܬ ܘܡܫܬܒܚ: ܒܗܠܝܢ ܓܝܪ ܠܢ ܐܠܗܘܬܐ: ܡܟܝܠ
ܕܝܢ ܗܠܝܢ ܐܠܗܘܬܐ. ܒܙܒܢ̈ܐ[3] ܣܓܝܐܐ ܢܣܓܐ ܒܟ ܙܪܥܐ ܕܕܚܠܬ ܐܠܗܐ. ܠܡܝܬܪܐܝܬ
ܡܛܠ ܕܒܥܝܪܘܬܐ ܡܬܚܡܡ ܐܢܬ. ܟܕ ܒܛܢܢܐ ܐܠܗܝܐ ܡܬܓܡܪ ܐܢܬ.
ܠܘܩܒܠ ܙܪܥܐ ܕܙܝ̈ܙܢܐ ܗܪ̈ܛܝܩܝܐ܀

XXII
G 32 r° b(I).

ܐܡܪ ܡܟܝܠ ܗܘ ܡܠܦܢܐ ܕܫܪܪܐ: ܒܐܓܪܬܐ ܕܠܘܬ ܝܘܚܢܢ
ܘܝܘܚܢܢ ܩܫ̈ܝܫܐ ܘܪ̈ܝܫ ܕܝܪ̈ܬܐ ܘܫܪܟܐ. ܗܝ ܕܪܝܫܗ

1. L ܪܚܡܬ. — 2. L sing. — 3. L ܒܙܒܢ̈ܐ.

XXI. — Of the same, from the letter to Isidore the count, which begins, « From the letter of your religious and learning-loving magnificence ».

508-11 (?). But may the Lord of the seeds, who by coming in the flesh shone upon us, and came to cast good seed upon the earth, the one of the Holy Trinity, who together with the Father and the Holy Spirit is theologically defined[1] and glorified (for in these things Godhead consists to us, or rather[2] these things are Godhead) multiply in you many times the seed of religion, especially because you are inflamed with watchfulness, burning with divine zeal, against the seed of heretical tares.

XXII. — The teacher of the truth said therefore in the letter to John and John presbyters and archimandrites[3] and the rest, the

1. This represents θεολογεῖται. — 2. μᾶλλον. — 3. S. L., I, 49,50; II, 2; V, 11,12; p. 395. The two Johns seem to have been Severus' representatives in Syria after his expulsion (id., p. 148). If however this letter was written after expulsion, it must have been written very soon after.

ܕܫܘܪܝܗ̇ ܗܘ܆ ܡܢ ܒܬܪ ܕܦܢܝܬ ܠܘܬ ܗܠܝܢ ܕܩܕܡ ܐܫܬܠܚ ܡܢ
ܩܕܝܫܘܬܟܘܢ ܗܠܝܢ܀

ܐܠܐ ܫܡܥ ܐܢܐ ܕܐܡܪܝܢ ܪ̈ܗܘܡܝܐ܂ ܕܕܚܠܝܢ ܕܚܕ ܡܢ ܬܠܝܬܝܘܬܐ ܢܐܡܪ
ܠܗܘ ܕܚܫ ܚܠܦܝܢ ܒܒܣܪ܂ ܡܛܠ ܕܠܐ ܢܥܒܕ ܐܣܝܪܬ ܡܢܝܢܐ ܠܬܠܝܬܝܘܬܐ
ܩܕܝܫܬܐ܂ ܗܕܐ ܕܝܢ ܟܠܗ̇ ܠܐ ܝܕܥܬܐ ܘܪܘܫܥܐ ܡܠܝܐ܂ ܘܥܠܬܐ ܐܝܬܝܗ̇ ܕܐܢܫܝܢ
ܕܐ̈ܚܕܝܢ ܥ̈ܠܠܬܐ ܒܚ̈ܛܗܐ܂ ܐܘ ܕܗܠܝܢ ܕܠܐ ܝܕܥܝܢ ܗܠܝܢ ܕܐܡܪܝܢ ܘܥܠ
ܐܝܠܝܢ ܡܫܪܪܝܢ܂ ܐܝܟܢܐ ܕܡܛܠ ܐ̈ܢܫܝܢ ܦܘܠܘܣ ܫܠܝܚܐ ܐܡܪ܂ ܬܠܝܬܝܘܬܐ[1]
ܓܝܪ[2] ܩܕܝܫܬܐ܂ ܡܬܡܢܝܢܘܬܐ ܩܢܝܐ ܐܝܬܝܗ̇ ܒܩܢܘ̈ܡܐ܂ ܒܗܘ̇ ܕܝܢ ܕܚܕܐ[3] * ܘܗܝ   *L 196 r° a.
ܗ̇ܝ ܗ̇ܝ ܕܐܘܣܝܐ܂ ܠܒܪ[4] ܡܢ ܡܢܝܢܐ ܩܝܡܐ܀[5]

ܘܬܘܒ ܠܬܚܬ * ܙܥܘܪܐܝܬ܀   * G 32 v° a.

ܡܕܝܢ ܗܟܝܠ ܪ̈ܗܘܡܝܐ ܗܠܘ[6] ܕܣܓܝ ܚܟܝܡܝܢ܆ ܠܥܝܢ ܒܛܥܝܘܬܐ
ܥܡܝܩܬܐ܂ ܟܕ ܠܐ ܝܕܥܝܢ ܕܒܐܘܣܝܐ ܗܝ܂ ܘܠܐ ܡܬܡܢܝܢܘܬܐ ܘܠܐ ܡܬܦܠܓܢܘܬܐ
ܐܝܬܝܗ̇ ܬܠܝܬܝܘܬܐ܂ ܒܩܢܘ̈ܡܐ ܕܝܢ ܘܡܬܦܠܓܐ ܘܡܬܦܪܫܐ܂ ܐܝܟܢܐ ܕܒܕ̈ܡܘܬܐ

1. Here begins an extract in G 14 v° a (2) and L 99 r° a (1) and 195 v° b (2). — 2. L (2) om. — 3. L (2) ܚܕܐ ܕܝ. — 4. L (2) ܘܠܒܪ. — 5. Here the extract in L (2) ends. — 6. G (1) ܗܠܝܢ.

BEGINNING OF WHICH IS, « After I had written in answer to the previous communication of your holinesses as follows ».

But I hear that the Romans say, « We are afraid to call him who suffered for us in the flesh one of the Trinity, lest we subject the Holy Trinity to numeration ». But this is full of utter ignorance and impiety, and is a pretext of men who seize pretexts for sins, or of those who know not what they say and about what they affirm[1], as Paul the apostle somewhere says about certain persons. The Holy Trinity is capable of numeration in respect of hypostases; but, in that it is one and of the same essence[2], it stands outside number.   519-20.

(*And again a little lower down.*) Accordingly therefore the Romans, who are very wise, are infected with profound error, not knowing that in essence[2] the Trinity is incapable either of numeration or of division, but in respect of hypostases it is both divided and separated, in order that distinctness may be maintained in the individual likenesses of the Father and

1. I Tim., I, 7. — 2. οὐσία.

ܕܬܠܝܬܝܐ ܕܐܒܐ ܘܕܒܪܐ ܘܕܪܘܚܐ ܩܕܝܫܐ ܠܐ ܡܬܦܠܓܢܝܬܐ ܠܐܝܠܝܢ.[1] ܕܡܕܡܝܢ ܕܝܢ ܠܪ̈ܗܘܡܝܐ
ܒܪܫܝܥܘܬܐ: ܡܪܫܥܢܐ ܘܒܠܐ ܝܕܥܬܐ ܡܟܣܠܢܐ. ܝܒܘܣܝܐ ܐܬܕܡܪܬ. ܕܬܠܝܬܝܘܬܐ
ܡܟܝܠ ܥܠ ܚܕܐ ܕܠܐ ܣܟܠܐ ܘܒܡܠܬܐ ܚܕܬܐ ܥܒܝܬܐ ܛܒ ܩܕܝܫܬܐ ܬܠܝܬܝܘܬܐ
ܩܢܘ̈ܡܐ. ܠܡܠܬܐ ܗܟܢ ܕܡܪܟܒܐ. ܠܐ ܫܡܥܬ ܥܕܡܐ ܠܝܘܡܢܐ. ܡܣܒܪܐ
ܓܝܪ ܕܠܘ ܬܠܬܐ ܩܢܘ̈ܡܐ ܡܫܒܚܐ ܐܝܬܝܗܘܢ ܦܪܝܫܐܝܬ. ܐܠܐ ܚܕ
ܕܡܬܕܡܐ ܒܬܠܬܐ ܐܣܟܡܝܢ.[2] ܘܡܫܬܚܠܦ ܗܫܐ ܠܩܢܘܡܐ ܕܐܒܐ. ܗܫܐ ܕܝܢ ܠܗܘ
ܕܒܪܐ. ܗܫܐ ܕܝܢ ܠܩܢܘܡܐ ܕܪܘܚܐ ܩܕܝܫܐ.[3] ܘܚܕ ܗܘ.
ܡܫܚܠܦ ܕܝܢ ܦܪܨܘܦܐ ܐܝܟ ܕܒܬܐܛܪܘܢ. ܘܡܡܠܠ ܗܫܐ ܐܝܟ ܕܡܢ
ܦܪܨܘܦܐ ܕܐܒܐ ܐܘ ܣܥܪ. ܗܫܐ ܕܝܢ ܐܝܟ ܕܡܢ ܦܪܨܘܦܐ ܕܒܪܐ. ܗܫܐ
ܕܝܢ ܐܝܟ ܕܡܢ ܦܪܨܘܦܐ ܕܪܘܚܐ ܩܕܝܫܐ. ܐܝܟܢܐ ܕܠܣܒܠܝܘܣ ܠܘܒܝܐ ܗܘܐ
ܫܦܝܪ[4] ܠܡܐܡܪ܀

XXIII
L 196 r° a.

ܬܘܒ ܕܝܠܗ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܩܫܝܫܐ ܘܪ̈ܝܫܝ ܕܝܪ̈ܬܐ. ܝܘܢܬܢ ܘܫܡܘܐܝܠ ܘܝܘܚܢܢ. ܕܩܝܡܝܢ ܗܘܘ ܥܠ ܐܘܪܫܠܡ.

1. Here the extract in G (2) and L (1) ends. What follows is in G 23 v° b (3) and L 106 v° a. — 2. Mss. om. ܿ. — 3. Here the extracts in G (3) and L end. — 4. Ms. ܫܦܝܪܘܬܐ.

the Son and the Holy Spirit. But at those who resemble the Romans both in impiety and in ignorance, the Jebusites[1], I am greatly surprised, since they have in clumsy fashion and by a new and very crass expression named the Holy Trinity a 'Trinity of hypostases'[2]. A word compounded in this way I have never till this day heard; for it leads us to understand that three glorified hypostases do not exist apart, but one that takes three forms and changes now into the hypostasis of the Father, now into that of the Son, now into the hypostasis of the Holy Spirit, and that it is one, but changes person[3] as in a theatre[4], and speaks or acts now as from the person[3] of the Father, now as from the person[3] of the Son, now as from the person[3] of the Holy Spirit, as the witless Sabellius the Libyan was pleased to hold.

XXIII. — Again of the same, from the letter to the presbyters and archimandrites, Jonathan and Samuel and John, who were standing

1. I. e. the inhabitants of Jerusalem — 2. The word is perh. τριυπόστατος. — 3. Or 'mask' or 'character' (πρόσωπον). — θέατρον.

ܘܠܫܪܟܐ ܕܟܠܗܘܢ ܐܪܬܕܘܟܣܘ܂ ܕܡܬܟܢܫܝܢ ܒܥܕܬܐ
ܕܐܢܒܪ[1] ܡܕܝܢܬܐ܂ ܘܒܥܕܬܐ ܕܚܝܪܬܐ ܕܢܥܡܢ܀

ܐܡܪ ܓܝܪ܂ ܕܙܠܘ ܬܠܡܕܘ ܠܟܠܗܘܢ ܥܡܡܐ܂ ܟܕ ܡܥܡܕܝܢ ܐܢܬܘܢ ܠܗܘܢ܂
ܒܫܡ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ܂ ܐܝܟ ܕܬܗܘܐ ܐܝܬܝܗ ܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ܂
ܒܩܢܘܡܐ ܡܢ ܡܦܪܫܐ ܘܡܬܦܠܓܐ[2]܂ ܠܐ ܡܬܦܠܓܐ ܕܝܢ܂ ܒܚܕܐ ܐܘܣܝܐ
ܘܐܠܗܘܬܐ܂ ܘܡܠܟܘܬܐ ܘܫܘܒܚܐ ܘܡܬܘܡܝܘܬܐ[3] ܘܫܪܟܐ ܕܝܠܝܬܐ ܕܐܝܬ
ܠܗ ܠܐܠܗܐ ܒܟܝܢܐ܂ ܚܕܐ ܓܝܪ ܩܢܘܡܐܝܬ ܐܝܬ ܠܗ ܠܐܒܐ܂ ܐܒܗܘܬܐ܂ ܘܗܝ ܕܐܝܬܘܗܝ
ܠܐ ܝܠܝܕܐ܂ ܘܬܘܒ ܐܦ ܠܒܪܐ ܚܕܐ ܩܢܘܡܐܝܬ ܐܝܬ ܠܗ ܒܪܘܬܐ܂ ܘܗܝ ܕܐܬܝܠܕ ܡܢ ܐܒܐ܂ ܘܬܘܒ
ܐܦ ܠܪܘܚܐ ܩܕܝܫܐ܂ ܚܕܐ ܐܝܬ ܠܗ܂ ܗܝ ܕܠܐ ܐܬܝܠܕ܂ ܐܠܐ ܢܦܩ ܕܠܐ[4] ܫܘܪܝܐ ܡܬܘܡܐܝܬ ܡܢ
ܐܒܐ܂ ܒܝܕ ܗܠܝܢ ܓܝܪ ܐܝܬ ܠܗ ܠܟܠ ܚܕ ܡܢܗܘܢ ܫܘܚܠܦܐ ܕܦܪܨܘܦܐ܂ ܗܘ
ܕܝܢ ܠܩܢܘܡܐ ܡܬܬܪܫܡܐ ܘܡܬܬܚܡܐ܂ ܗܠܝܢ ܕܝܢ ܕܐܝܬ ܐܚܪܢܝܬܐ ܟܠܗܝܢ܂ * ܐܝܠܝܢ
ܐܝܟ ܕܐܡܪܬ ܓܘܢܝܐ܂ ܫܘܝܢ ܒܐܝܩܪܐ ܘܠܐ ܡܬܦܠܓܢ܂ ܘܡܚܘܝܢ ܕܚܢܢ ܠܚܕ ܐܠܗܐ ܗܝܡܢܢ

* 196 r° b.

1. Ms. ܕܐܢܒܪ. — 2. Marg. [illegible]. — 3. Ms. [illegible]. — 4. In erasure.

ON PILLARS, AND ALL THE REST OF THE ORTHODOX[1] WHO ASSEMBLED IN THE CHURCH OF THE CITY OF ANBAR, AND IN THE CHURCH OF HIRTHA DNUʿMAN.

519-38 (?)

For he said, « Go make disciples of all nations, baptizing them in the name of the Father and the Son, and the Holy Spirit »[2]; so that there is a Holy Trinity, divided and distinct in hypostases, but not divided in one essence[3] and Godhead, and kingship and glory and eternity and the other attributes which God has by nature. For the Father has one thing hypostatically, fatherhood, and the fact that he is unbegotten; and the Son again has one thing hypostatically, sonship, and the fact that he was begotten by the Father; and the Holy Spirit again has one thing, the fact that he was not begotten, but proceeds eternally without beginning from the Father: for in virtue of these things distinctness of person belongs to each one of them, that is, is marked out and defined for the hypostases, but all the other attributes are, as I have said, common, equal in honour and undivided, and such as show that we for our part have believed in one God, and in one

1. ὀρθόδοξοι. — 2. Matth., XXVIII. 19. — 3. οὐσία.

XXIV
II 12 r°.

essence[3], and he exists and is made known in three hypostases. For the Son was begotten by the Father, and the Spirit proceeds from the Father, although eternally and without time, and their ascent is to him, as to a root and source, and from him they are, though they are not after him. And for this reason, while we confess three hypostases, we do not believe in three first causes, but one first cause, and one kingship. After pursuing the matter so far we praise only and do not investigate what the unbegottenness of the Father is, or what the generation of the Son is, or what the procession of the Holy Spirit is; for these things are known only by the Father who begot and the Son who was begotten, and the Holy Spirit who proceeds from the Father: but he requires us to know through these things that we are to confess one essence[1] and Godhead, made known in three distinct hypostases.

XXIV. — Of the holy Mar Severus, from the letter which he wrote to John the Christ-loving Roman[2], showing what is signified by a person being dipped three times, and why Christ came to baptism when he was 30 years old; and he shows further what is the nature

1. οὐσία. — 2. I. e. soldier, in Greek στρατιώτην (p. 50. n. 1).

ܐܝܬܘܗܝ ܛܒܥܐ ܕܡܘܪܘܢ ܕܒܗ ܡܬܛܒܥܝܢ ܡܢ ܒܬܪ
ܡܥܡܘܕܝܬܐ ܗܢܘܢ ܕܐܬܥܡܕܘ܀

ܗܘܘ[1] ܓܝܪ ܡܢ ܗ̇ܘ ܥܡܕܐ: ܡܬܥܒܕܐ ܕܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ ܡܫܬܡܠܝܐ: ܡܬܬܡܕܐ
ܕܝܢ ܕܬܠܬ ܙܒܢܝܢ ܗܘܐ ܡܬܛܒܥܐ[2] ܕܡܬܩܒܪ ܥܡ ܡܫܝܚܐ ܗ̇ܘ ܕܥܡܕ܀

F 42 r°. ܕܝܠܗ ܠܘܬ ܝܘܚܢܢ ܪܗܘܡܝܐ ܥܠ ܗ̇ܝ ܕܥܡܕܐ ܩܕܝܫܐ ܒܫܡܐ ܕܬܠܝܬܝܘܬܐ ܡܫܬܡܠܝܐ
ܘܗ̇ܝ ܕܬܠܬ ܙܒܢܝܢ ܡܬܛܡܫ ܒܓܘ ܡ̈ܝܐ ܡܬܛܒܥܐ ܗ̇ܝ ܕܡܬܩܒܪ ܥܡ
ܡܫܝܚܐ ܘܡܛܠ ܡܢܐ ܒܪ ܠ̈ ܫܢܝܢ ܐܬܐ ܡܫܝܚܐ ܠܥܡܕܐ܀

ܗ̇ܝ ܓܝܪ ܕܢܬܩܪܘܢ ܐܒܐ ܘܒܪܐ ܘ[ܪܘ]ܚܐ ܩ[ܕ]ܝܫܐ ܥ[ܠ] ܥܡܕܐ..................ܗܐ
ܐܠ.... .ܐܝܟܢܐ ܓܝܪ ܗ̇ܢܘܢ ܕܠܐ ܐܫܬܘܬܦܘ ܒܒܣܪܐ ܘܠܐ ܐܬܒܪܢܫܘ. ....ܒܪܐ
ܝܚܝܕܝܐ ܘܡܠܬܐ ܗ̇ܘ ܕܡܢ ܐܒܐ ܐܬܝܠܕ. ܐܝܬ ܓܝܪ ܐܦ ܣܓܝ̈ܐܬܐ ܕܡܬܥܒ̈ܕܢ
ܘܡ............ܠܗ.ܠܡܘܢ...ܠ.ܠܘܬܗ ܕܝܢ ܠܘܬܗ ܕܚܕܐ ܚܙܝܢ. ܐܠܐ ܕ[ܠ]ܚܕܐ

1. Ms. ܗܘܘ. — 2. Ms. ܗ̇ܘ ܡܬܛܒܥܐܐ, with last two letters of former word deleted.

OF THE CONFIRMATION BY OINTMENT[1] WITH WHICH THOSE WHO HAVE BEEN BAPTIZED ARE CONFIRMED AFTER BAPTISM.

For the same baptism is both performed in the name of the Holy Trinity, and by the triple dipping it is further signified that the man who is baptized is buried with Christ.

Of the same to John the Roman on the fact that holy baptism is performed in the name of the Trinity, and by the person being immersed three times within the water it is signified that he is buried with Christ, and why Christ came came to baptism when he was 30 years old.

For that the Father and the Son and the Holy Spirit should be named on the occasion of baptism . . . . For how [can] they who have not participated in flesh nor been humanized . . . . the only Son and Word who was begotten by the Father? For there are indeed many rites that are performed, and . . . . look to the same origin.

1. μύρον.

ܟܠܚܕ.........ܘ.........ܠ.....ܡܬܠ..ܐ ܐ.....ܐ.ܐܡܟܝܠ ܕܐܦ ܣܘ̈ܟܠܐ[ܘ]ܗܝ ܡܫܬܓܫܢ.
ܕܗܕܐ..ܫ ܐܢܐ.... ܒܚ[ܕ] ܡܢ ܡܐܡܪ̈ܝ ܗܠܝܢ ܕ... ܡܛܠ ܦܘܫܩܐ ܟܬܒܬ. ܬܡܢ ܓܝܪ
ܟܕ ܒܥܝܬ ܕܡܛܠ ܡܢܐ ܟܕ ܒܪ ܬܠܬܝܢ ܫܢܝܢ ܐܝܬܘܗܝ ܒܡܫܘܚܬܐ ܒܒܣܪ ܗ̣ܘ
ܡܪܢ ܐܬܐ ܠܡܥܡܘܕܝܬܐ ܐܡܪܬ ܒܚܕ[1] ܙܒܢ. ܕܡܛܠ[2] ܕܢܚܘܐ ܕܝܠܕܘܬܐ ܡܫܡܠܝܬܐ
ܒܫܘܡܠܝܐ ܡܬܝܠܕܢܘܬܐ ܦܫܝܛܐ ܡܘܠܕܐ ܕܡܠܝܠܘܬܐ. ܗܟܢܐ ܓܝܪ ܐܦ ܒܪܢܫܐ ܩܕܡܝܐ
ܡܫܡܠܝܐ ܐܬܒܪܝ. ܘܡܚܕܐ ܐܝܟ ܡܫܡܠܝܐ ܦܘܩܕܢܐ ܘܢܡܘܣܐ ܢܣܒ ܗܘܐ. ܘܡܫܬܠܛ
ܗܘܐ ܡܦܠܚܢܘܬܗ[3] ܕܦܠܚܝܘ ܘܢܛܪܝܘܗܝ ܕܦܪܕܝܣܐ: ܘܗܠܝܢ ܕܡܢ ܒܬܪܟܢ.[4]
ܒܙܒܢ ܕܝܢ ܕܚܕ ܬܠܬ ܙ̈ܒܢܝܢ: ܕܒܬܠܬ ܥܣܪܘܬܐ[5]: ܕܡܫܬܟܠܠܢܘܬܐ[6] ܕܬ̈ܠܬܝܢ
ܫܢܝܢ ܠܐܪܙܐ ܡܚܘܐ ܗܘܐ ܕܥܠ ܝܘܪܕܢܢ ܐܬܓܠܝ ܗܘܐ. ܕܒܬܠܬܐ ܩܢܘ̈ܡܐ ܡܫܡܠܝܐ
ܚܕܐ ܐܠܗܘܬܐ ܡܬܝܕܥܐ: ܕܒܗ̇ * ܥܬܝܕ ܗܘܐ ܕܢܫܬܡܠܐ. ܥܡܕܐ ܩܕܝܫܐ[4] ܕܒܐܒܐ F 42 v°.
ܘܒܒܪܐ ܘܒܪܘܚܐ ܩܕܝܫܐ.[7] ܕܗܠܝܢ ܓܝܪ ܘܠܐ ܚܕ ܒܘܠܒܠܐ ܡܥܠܝܢ. ܓܪܝܓܘܪܝܘܣ
ܗ̇ܘ ܡܡܠܠ ܐܠܗܘܬܐ ܒܡܐܡܪܐ ܗ̇ܘ ܕܡܛܠ ܦܨܚܐ ܐܡܪ ܗܟܢܐ. ܚܫܐ ܕܡܪܝܐ.
ܚܫܐ. ܘܬܘܒ ܐܡܪ ܐܢܐ ܚܫܐ. ܠܐܝܩܪܐ ܕܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ܀ ܟܕ ܝܕܥ ܐܢܐ

1. Here begins another extract in H 12 r°, headed ܠܘܬ ܕܡܛܠ ܡܢܐ ܟܕ ܒܪ ܬܠܬܝܢ ܫܢܝܢ ܐܬܡܥܡܕ ܗܘܐ. ܡܫܡܠܝܐ : ܐܢܐ ܠܡܥܡܘܕܝܬܐ — 2. H ܡܛܠ. — 3. H ܡܦܠܚܢܘܬܐ. — 4. H om. — 5. F ܕܒܬܠܬ ܥܣܪ̈ܘܬܐ ܙܒ̈ܢܝܢ, H ܥܣܪ̈ܘܬܐ for ܥܣܪܘܬܐ. — 6. H ܕܡܫܬܟܠܠܢܘܬܐ. — 7. Here the extract ends.

But each . . . . , so that even the understandings are confused. Of this I . . . . . in one of my treatises which I wrote . . . about interpretations. There after examining the question why the Lord came to baptism when he was 30 years of age in the flesh I said at one time that it was in order to show that the new birth begets men full-grown in reasonable age, for so also the first man was created full-grown, and immediately as full-grown received a commandment and a law, and was given permission to till and keep Paradise, and the words which follow[1]; and at another that by means of three periods comprised in three decads which make 30 years he signified the mystery that was revealed on the Jordan, that one Godhead is made known in three complete hypostases, by which holy baptism in the Father and the Son and the Holy Spirit was to be performed. That these things introduce no confusion Gregory the Theologian in the sermon on the Passover states as follows : « The Lord's passion[2], the passion[2], and again I say the passion[2], in honour of the Holy Trinity »[3]; though I know that no other

1. Mai, Class. Auct., X, 415. The 2nd reason is not in the printed text. — 2. Greg. πάσχα, which the translator has misunderstood. — 3. Or. XLV, 2.

ܕܚܫܐ ܦܪܘܩܝܐ. ܠܐ ܡܩܒܠ ܐܢܫܐ ܚܠܦܝܢ ܒܒܣܪ ܣܛܪ ܡܢ ܐܠܗܐ ܡܠܬܐ.
ܗܘ ܕܐܬܒܣܪ ܡܛܠ ܓܢܣܢ. ܟܠܗ[1] ܓܝܪ ܡܬܒܪܢܫܢܘܬܐ ܦܪܘܩܝܬܐ ܠܗܕܐ ܗܘܬ
ܡܥܕܪܐ. ܠܗܕܐ ܗܘ ܕܢܬܓܠܐ ܠܢ ܐܪܙܐ ܕܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ. ܘܐܦܢ ܡܘܠܕܐ ܕܒܒܣܪ
ܬܐܡܪ: ܐܘ ܙܩܝܦܐ ܐܘ ܩܒܘܪܬܐ. ܐܘ ܩܝܡܬܐ ܕܡܢ ܒܝܬ ܡܝܬܐ: ܟܕ ܡܦܠܓ
ܐܢܬ ܠܡܬܒܪܢܫܢܘܬܐ ܠܣܘܓܐܐ. ܐܦ ܓܝܪ ܒܟܠ ܚܕܐ ܡܢ ܗܠܝܢ. ܠܬܠܝܬܝܘܬܐ
ܡܫܬܘܕܝܢܢ[2] *ܕܝܕܥܝܢܢ. ܟܕ ܡܫܘܕܥܝܢܢ[3] ܥܠ ܦܪܨܘܦܝܢ[4]. ܕܪܘܫܡܐ ܕܙܩܝܦܐ

ܡܝܩܪܐ. ܕܫܪܝܐ ܗܘ ܕܟܠܗ ܡܥܒܕܢܘܬܐ ܒܝܫܬܐ. ⌉ܘܐܡܬܝ ܗܟܝܠ ܕܪܫܡܝܢܢ
ܢܦܫܢ. ܬܠܬ ܙܒܢܝܢ ܪܫܡܝܢܢ. ܘܡܚܘܝܢܢ ܕܡܢ ܙܩܝܦܐ[5] ܩܢܝܢ ܝܕܥܬܐ
ܕܒܬܠܝܬܝܘܬܐ. ܘܪܘܫܡܐ ܗܢܐ ܕܝܢ ܨܒܘܬܐ ܐܝܬܝܗ ܕܠܟܠܗܝܢ ܕܒܝܬ ܟܪܝܣܛܝܢܐ[6]
ܐܝܬܘܗܝ ܡܫܘܕܥܢܝܬܐ ܘܡܫܡܠܝܢܝܬܐ. ܡܬܩܒܠ ܕܝܢ ܒܟܠ ܕܘܟ. ⌉ܒܡܥܡܘܕܝܬܐ
ܘܒܩܘܕܫܐ ܕܡܝܐ. ܒܩܘܪܒܢܐ[7] ܕܕܒܚܬܐ ܡܠܝܠܬܐ ⌉ܪܘܚܢܝܬܐ.
ܘܒܡܢܝܘܬ ܐܪܙܢܝܬܐ ܘܠܐ ܡܬܡܠܠܢܝܬܐ. ܕܗܠܝܢ[8] ܕܠܬܫܡܫܬܐ ܩܕܝܫܬܐ
ܠܟܗܢܘܬܐ ܡܬܬܡܢܝܢ[9]. ܟܕ ܠܐ ⌉ܒܗܠܝܢ ܟܠܗܝܢ[10]. ܠܘ ܠܚܕ ܡܢ ܩܢܘܡܐ

* II 12 v°.

1. Here begins another extract in H 12 r° headed : ܘܬܘܒ ܡܛܠ. — 2. F ܡܫܬܕܝܢܢ, but ܘ was originally written after ܫ. — 3. H ܡܫܘܕܥܝܢ. — 4. H ܦܪܨܘܦܝܢ. — 5. H ܡܢ ܙܩܝܦܐ ܓܝܪ. — 6. H ܕܟܪܝܣܛܝܢܐ. — 7. H ܕܝܢ ܕܒܚܬܐ. — 8. H ܗܠܝܢ ܕܝܢ. — 9. F ܡܬܬܡܢܝܢ. — 10. H ܒܟܠܗܝܢ ܗܠܝܢ.

undertook the saving passion on our behalf in the flesh except God the Word, who became incarnate for our race. For the whole of the saving Humanization has this effect, that the mystery of the Holy Trinity is revealed to us, although you speak of the birth in flesh, or of the Cross or of the burial, or of the Resurrection from among the dead, dividing the Humanization into many elements. For indeed in each of these we confess that we know the Trinity, in that we indicate upon our faces that the sign of the revered Cross is a dissolver of every evil influence; and, when therefore we sign ourselves, we sign three times, and we show that it is through the Cross that we have obtained knowledge in the Trinity. And this sign is a thing which makes known and completes all things that are done among Christians; and it is everywhere adopted, at the performance of baptism, at the consecration of water, at the celebration of the rational, spiritual sacrifice, and at the symbolic and ineffable ordinations to the priesthood of those who are duly appointed to the sacred ministry, though in all these things we do not call upon one of the hypostases only, that is God the Word who

ܒܠܚܘܕ܆ ܗܢܘܢ ܠܐܠܗܐ ܡܠܬܐ ܕܐܬܒܪܢܫ ܡܢܢ܇ ܐܠܐ ܒܟܢܘܫܝܐ ܠܬܠܬܝܗܘܢ܆
ܠܐܒܐ ܘܠܒܪܐ ܘܠܪܘܚܐ ܩܕܝܫܐ. ܟܕ ܡܘܕܥܝܢ[1] ܕܒܚܝܠܗ ܕܨܠܝܒܐ ܐܫܬܘܬܦܢ[2]
ܠܗܠܝܢ ܟܠܗܝܢ܆ ܘܩܢܝܢ ܝܕܥܬܐ ܕܒܗܝܢ܀

XXV
C 64 r° b.

ܕܩܕܝܫܐ ܣܘܝܪܐ ܐܓܪܬܐ ܕܐܬܟܬܒܬ ܡܢܗ
ܠܘܬ ܐܡܝܣܢܝܐ܀

ܠܢܟܦܐ ܩܫܝܫܐ ܘܡܫܡܫܢܐ ܐܘܪܬܕܘܟܣܘ܆ ܘܠܫܪܟܐ ܕܡܫܠܡܝܢ ܠܛܟܣܐ ܩܕܝܫܐ
ܕܩܠܪܘܣ܆ ܘܠܪ̈ܘܪܒܢܐ ܘܪ̈ܚܡܝ ܡܫܝܚܐ ܫܠܝܛܢܐ ܕܡܕܝܢܬܐ܆ ܘܠܟܠܗ ܥܡܐ
ܕܥܕܬܐ ܩܕܝܫܬܐ. ܣܘܝܪܐ ܒܡܪܢ ܫܠܡ܀ ܠܐܝܠܝܢ ܕܠܐ ܚܟܝܡܝܢ ܒܪܥܝܢܗܘܢ܆
ܐܘ ܐܚܪܢܐܝܬ ܐܠܝܨܝܢ ܕܠܐ ܗܘܢܐ܆ ܘܒܝ ܡܪܕܘܬܐ ܫܪܝܪܬܐ ܚܣܝܪܝܢ. ܟܬܒܐ
ܩܕܝܫܐ. ܢܡܘܣܐ ܘܕܘܟܬܐ ܕܙܕܩ ܝܗܒ. ܐܝܟܢܐ ܕܣܦܝܩܘܬܐ ܕܗܘܢܗܘܢ ܘܠܐ ܡܪܕܘܬܗܘܢ.
* 64 v° a. ܠܚܟܡܬܐ ܬܗܦܟ. ܐܦ ܓܝܪ ܠܐܝܠܝܢ ܕܐܝܟ ܗܠܝܢ ܐܝܬܝܗܘܢ܆ ܘܠܡܐܠܦ ܘܠܡܫܐܠܘ
ܦܩܕ. ܐܘ ܠܡܫܬܝܩܘ ܟܠ ܟܠܗ. ܐܡܪ ܓܝܪ ܟܬܒܐ ܩܕܝܫܐ ܕܡ̈ܬܠܐ. ܠܣܟܠܐ

1. H ܡܫܘܕܥܝܢ. — 2. F ܐܫܬܘܬܦܢ.

was humanized, but on the three together, the Father, the Son, and the Holy Spirit, indicating that it is by the power of the Cross that we have partaken of all these things and have obtained knowledge in them [1].

XXV. — Of the holy Severus, the letter that was written by him to the Emesenes.

512-8. To the devout presbyters and orthodox[2] deacons, and to the rest who compose the holy order[3] of the clergy[4], and to the magnificent and Christ-loving magistrates of the city, and to all the people of the holy church, Severus greeting in our Lord.

To those who are not wise in their mind or are otherwise without intelligence, and are lacking in true instruction, the holy Scripture gives the proper rule and place, in order that their emptiness of mind and lack of instruction may be turned to wisdom : for indeed it commands those who are such both to learn and to ask, or to be silent altogether; for the holy book

1. A Greek extract from a letter to John the soldier is published in Cramer, Cat. in Act. Apost., p. 136, which from the subject seems to belong to this letter. — 2. ὀρθόδοξοι. — 3. τάγμα. — 4. κλῆρος.

ܘܡܬܢܛܠ. ܣܟܠܘܬܐ ܠܫܐܘܠܐ. ܟܕ ܕܝܢ ܫܬܝܩ ܓܒܪܐ ܐܝܟ ܗܘ ܠܗ. ܡܬܚܫܒ܆
ܘܚܟܝܡܐ ܐܬܚܫܒ܀ ܠܗܘ ܕܝܢ ܕܗܢܐ ܢܡܘܣܐ ܢܛܪ܆ ܡܥܠܐ ܠܗ ܘܡܩܕܡܘܗܝ
ܡܥܝܪ ܠܗ. ܘܠܡܬܠܡܕܘ ܕܐܝܠܝܢ ܕܡܥܕܪܢ ܘܡܘܬܪܢ ܦܩܕ ܠܗ ܘܐܡܪ. ܗܒ
ܠܒܟ ܠܚܟܡܬܐ. ܐܕܢܝܟ ܕܝܢ. ܛܝܒ ܠܡܠܐ ܕܡܣܬܟܠܢܘܬܐ. ܡܬܕܡܪ ܐܢܐ ܗܟܝܠ܆
ܕܐܚܐ ܕܝܢ ܠܐ ܝܕܥ ܡܫܘܚܬܐ ܕܝܠܗ ܐܝܢܐ ܗܘ ܕܐܡܪܬܘܢ܆ ܒܚܘܣܝܐ ܓܝܪ ܕܥܠ
ܢܦܫܗ ܫܡܗ ܐܢܐ ܡܢ ܫܬܩܬ܆ ܟܕ ܗܘ ܕܠܟܝܢ ܠܐ ܝܕܥ ܗܘܐ ܡܕܡ ܕܡܬܡܠܠ
ܡܡܠܠ ܗܘܐ܆ ܠܢܡܘܣܐ ܗܢܐ ܢܡܘܣܝܐ ܘܡܘܬܪܢܐ ܫܛܐ. ܟܕ ܘܠܐ ܗܘܐ ܠܗ ܕܐܕܢܐ
ܕܣܘܟܠܐ ܢܪܟܢ ܠܐܝܠܝܢ ܕܡܢܗ ܚܟܝܡܝܢ܆ ܒܗܦܟܐ ܓܥܪ ܗܘܐ܆ ܕܟܠܗ ܚܣܝܪܘܬܐ
ܗܝ ܕܐܝܬ ܒܗ ܠܐܠܟܣܢܕܪܝܐ ܡܕܝܢܬܐ ܢܘܒܠ. ܒܕܡܘܬ * ܐܝܟ ܩܪܒܬܢܐ ܘܠܐ
ܡܬܙܟܝܢܐ܆ ܕܠܟܠܗܘܢ ܐܝܠܝܢ ܕܦܓܥܝܢ ܒܗ ܡܨܐ ܕܢܙܟܐ܆ ܘܢܫܒܐ ܐܢܘܢ. ܘܢܙܒܢ
ܐܝܟܐ ܕܨܒܐ. ܠܚܟܡܬܐ ܗܟܝܠ ܕܒܡܪܢ ܕܫܘܝܐ ܠܥܕܬܐ ܘܡܝܩܪܬܐ ܛܒ܆ ܘܠܡܣܝܒܪܢܘܬܐ[1] ܕܝܠܟܘܢ܆
ܘܣܝܒܪܢܘܬܐ ܕܝܐܝܐ ܠܟܪܣܛܝܢܐ. ܘܟܠܝܠܐ ܒܦܣܦܣܐ ܕܩܘܠܣܐ ܣܓܝܐܐ
ܟܠܠܬ. ܕܐܝܟ ܛܘܦܣܐ ܫܠܝܚܝܐ. ܐܝܟ ܕܠܗܕܡܐ ܘܐܚܐ ܕܝܠܟܘܢ ܘܩܒܠܬܘܢܝܗܝ

* 64 v° b.

1. Ms. ܘܡܣܝܒܪܢܘܬܐ.

of Proverbs somewhere said : « To the fool who asketh wisdom shall be reckoned : but, when a man maketh himself silent, he is thought to be wise »[1]. But the man who keeps this rule it raises and advances, and incites to learn things that are of use and profit, and it says, « Give thine heart to wisdom, and prepare thine ears for words of understanding »[2]. I am surprised therefore that the brother whom you mention (out of tenderness for his soul I do not mention his name) did not know his own measure, and, besides not knowing originally the subject on which he was talking, neglected this legallyestablished and salutary rule; and, when he ought to have bent a ear of understanding to those who are wiser than he is, he on the contrary threatened to take the ignorance that is in him to the city of Alexandria, like an invincible warrior, who is able to overcome and take captive all that meet him, and sell them where he likes. Therefore I have both accepted your wisdom in the Lord, which is worthy of the church and very honourable, and your patience, which is such as befits Christians, and have crowned them also with a decree of many praises, since in accordance with the apostolic model you both received and admonished him as your member and brother[3], and brought forward the teachings of the holy fathers. And,

1. Prov., XVII, 28. — 2. Id., XXIII, 12. — 3. II Th., III, 15.

ܘܐܬܬܠܘܢܝܘܢ. ܘܡܬܡܠܟܢܘܬܐ ܕܐܚܪ̈ܝܬܐ ܡܬܩܢܐ ܦܪܚܠܘܗܝ. ܘܡܛܠ ܕܚܕܐ ܙܒܢ
ܘܬܪܬܝܢ: ܒܛܘܫܝܐ ܘܓܠܝܐܝܬ: ܟܣܝܬܘܢ ܘܬܪܨܬܘܢ ܐܡܪ ܗܘܐ ܕܠܐ ܝܕܥ: ܥܢܘܝ
ܗܘܐ ܠܗ ܒܗܢܝܢ ܐܢܝܢ: ܘܗܘ ܬܘܒ ܒܗܘܢ ܒܗ ܒܗܘܢ ܦܠܛܥܝܘܬܐ ܗܘܐ:
ܘܡܬܠܟܒܐ ܡܬܒܪܟܝܢ ܡܠܗܘܩܝܢ¹ ܘܗܘܝܬܘܢ: ܘܡܢ ܟܠ ܕܝܢ ܦܘܪܣܐ ܡܬܠܒܟܝܢ
ܐܢܘܢ: ܘܒܗܘܢ ܒܥܒܕ̈ܐ ܡܚܘܝܢ ܐܢܬܘܢ: ܕܠܘܬ ܦܘܩܕܢܐ ܗܘ ܫܠܝܚܝܐ ܚܝܪܝܢ
ܐܢܬܘܢ: ܗܘ ܕܦܩܕ ܕܟܠ ܡܕܡ ܕܝܢ ܒܐܣܟܡܐ ܫܦܝܪܐ ܘܒܛܟܣܐ ܢܗܘܐ. ܗܘ ܕܝܢ
ܟܕ ܠܗܕܐ ܗܘܐ ܫܘܝܐ ܬܘܬܒܬܐ ܐܝܠܝܢ: ܠܐ ܚܣ ܥܠ ܢܦܫܗ: ܘܠܐ ܟܒܫ ܗܘ ܠܗ
ܠܘܬ ܡܫܟܚܢܘܬܐ ܘܡܟܝܟܘܬܐ. ܟܪܝܬ ܐܚܝܕܐ ܘܚܢܬ. ܐܦ ܚܐܣ ܐܢܐ. ܡܛܠ
ܕܠܐ ܝܕܥܬܐ ܕܠܐ ܩܢܕܝܢܘܣ². ܠܐ ܓܝܪ ܐܢܫ ܡܬܪܫܐ ܡܛܠ ܕܠܐ ܝܕܥ. ܚܛܝܬܐ
ܠܡܬܘܒܘ ܠܗܘܢ ܠܚܛܗܐ ܕܠܐ ܫܘܝܐ ܠܫܘܒܩܢܐ. ܕܠܐ ܡܬܛܦܝܣ ܠܐܝܠܝܢ
ܕܚܟܝܡܝܢ ܒܐܚ̈ܐ. ܐܘ ܒܥܐ ܐܣܝܐ ܐܝܟ³ ܕܠܐ ܝܕܥ ܡܢ ܚܟܝܡܝܢ. ܠܐܣܘܬܐ ܕܠܐ
ܝܕܥܬܗ ܒܪܓܬܐ ܕܝܠܦ ܕܝܠܗ. ܐܠܐ ܠܐܝܠܝܢ⁴ ܕܠܐ ܝܕܝܥܝܢ ܘܠܐ ܡܬܚܫܒܢ. ܠܐ ܚܠܦ
ܒܪܐ. ܘܒܥܐ ܫܘܬܦܘܬܐ ܒܥܝܢ ܕܫܘ̈ܬܦܐ ܢܫܟܚ. ܡܛܠ ܕܢܬܚܙܐ
ܕܡܕܡ ܐܡܪ ܟܕ ܠܐ ܐܡܪ ܡܕܡ ܚܠܝܡܐ. ܐܠܐ ܠܗܠܝܢ ܕܝܢ ܐܚܪ̈ܢܝܬܐ ܕܐܡܪ ܕܠܐ

1. Ms. ܡܬܒܪܩܝܢ. — 2. Ms. ܩܘܢܕܝܢܘܣ. — 3. Ms. ܠܐܝܟ. — 4. Ms. ܘܠܐܝܟ.

whereas you once and twice secretly and openly refuted and corrected him on the points on which he spoke without knowledge, and he was again involved in the same errors, and you behaved like doctors and churchmen, and on all sides seek to gain his salvation, and by actual deeds show that you look to the apostolic commandment which commands, « Let everything be done decently and in order »[1], but he, though he was thought worthy to receive so much attention, had no mercy on his soul, and did not restrain himself so as to show moderation and humility, I expressed blame and at the same time showed mercy and still show mercy, since ignorance is free from danger[2], for a man is not blamed because he does not know. He is trying to bring upon himself the sin that does not deserve forgiveness, in that he does not yield to those who are wise among the brethren, or seek from wiser men a cure for his ignorance by desire to learn, but pettily searches into things that are unknown and uncertain, and does his best to find men to share his opinions, in order that he may seem to be saying something when he is saying nothing that is sound. But the other things which he said without

1. I Cor., XIV. 40. — 2. κίνδυνος.

ܝܕܥ. ܠܡܫܬܩܘ ܡܛܐ ܒܥܡܠܐ. ܒܗܘ ܕܫܠܡ ܠܐܝܠܝܢ ܕܡܢ ܐܒܗܬܐ ܩܕܝܫܐ
ܕܐܬܩܪܒ ܠܗ. ܠܘܬ ܚܕܐ ܕܝܢ ܩܪܒ. ܗܝ ܕܠܩܕܝܫܐ ܩܘܪܝܠܘܣ ܐܡܝܪܐ. ܒܛܘܡܘܣܐ
ܕܬܪܝܢ ܕܠܘܩܒܠ ܓܘܕܦܐ ܕܢܣܛܘܪܝܘܣ. ܕܐܝܬܝܗ̇ ܗܟܢܐ܀

ܠܘ ܓܝܪ ܡܛܠ ܕܒܣܪܐ ܢܣܒ.
ܡܠܬܐ ܕܡܢ ܐܠܗܐ ܐܒܐ. ܘܗܘܐ ܒܪܢܫܐ
ܐܟܘܬܢ: ܡܛܠ ܗܢܐ ܗܘܐ ܡܠܬܐ ܒܬܪܝܢ
ܢܬܐܡܪ ܡܬܬܪܝܢܘܬܗ. ܚܕ ܓܝܪ ܐܝܬܘܗܝ. ܘܠܘ
ܣܛܪ ܡܢ ܒܣܪܐ. ܗܘ ܕܒܟܝܢܐ ܕܝܠܗ
ܠܒܪ ܡܢ ܒܣܪܐ ܘܕܡܐ ܐܝܬܘܗܝ. ܟܕ
ܓܝܪ ܐܡܪܬܘܢ ܠܗ ܗܠܝܢ ܕܡܠܦܢܐ[1]
ܐܡܝܪܢ. ܐܬܟܬܫ ܗܘܐ ܘܐܡܪ. ܕܡܢ
ܒܬܪ ܩܝܡܬܐ ܕܝܠܗ. ܙܕܩ ܕܢܘܕܐ
ܠܡܠܬܐ ܐܠܗܐ. ܕܣܛܪ ܡܢ ܒܣܪܐ
ܐܝܬܘܗܝ. ܐܝܟ ܕܫܠܚܗ[2] ܠܗܘ ܕܕܠܐ
ܫܘܚܠܦܐ ܘܕܠܐ ܦܘܪܫܢܐ ܩܢܘܡܐܝܬ ‎*ܐܬܚܝܕ
ܠܗ. ܗܝ ܕܐܝܬܝܗ̇ ܕܒܪܐ ܠܟܠ ܛܘܫܐ

ܠܘ ܓܝܪ ܡܛܠ ܕܢܣܒ ‎*ܒܣܪܐ
ܡܠܬܐ ܗܘ ܕܡܢ ܐܠܐ ܘܢܦܩ ܒܪܢܫܐ
ܐܟܘܬܢ. ܡܛܠ ܗܢܐ ܗܘܐ ܒܬܪܝܢ ܐܦ ܒܥܦܝܐ
ܡܬܩܪܐ. ܚܕ ܓܝܪ ܐܝܬܘܗܝ. ܘܠܘ
ܣܛܪ ܡܢ ܒܣܪܐ. ܗܘ ܕܒܟܝܢܐ ܕܝܠܗ.
ܠܒܪ ܡܢ ܒܣܪܐ ܘܕܡܐ ܐܝܬܘܗܝ.
ܐܡܪܬܘܢ ܓܝܪ. ܘܡܢ ܗܘܢ ܕܐܝܠܝܢ
ܕܐܡܪ ܠܡܠܦܢܐ: ܡܬܟܬܫ ܘܐܡܪ.
ܕܡܢ ܒܬܪ ܡܬܒܣܪܢܘܬܐ ܕܝܠܗ ܠܡܬܘܕܝܘ
ܠܡܠܬܐ ܕܐܠܗܐ. ܕܣܛܪ ܡܢ ܒܣܪܐ
ܘܕܡܐ ܐܝܬܘܗܝ. ܐܝܟ ܗܘ ܕܫܠܚܗ ܠܗܘ
ܕܕܠܐ ܫܘܚܠܦ ܐܚܝܕ ܠܗ ܩܢܘܡܐܝܬ. ܗܝ
ܕܠܥܠ ܡܢ ܟܠܗ ܛܘܫܐ ܘܠܐ ܕܚܠܬܐ

1. Ms. pl. — 2. Ms. ܦܢܝ.

knowledge he has with difficulty come to honour by silence, in that he assented to the passages from the holy fathers that were brought before him; and he was reduced to one passage, the words used by the holy Cyril in the second volume[1] against the blasphemies of Nestorius, which are as follows : « For, because the Word who is from God the Father took flesh and came forth as a man like us, he would not for this reason be also termed a double thing. For he is one, and not without flesh, who in his own nature is without flesh and blood »[2]. ⌜After you had quoted to him the[3] words used by the doctor, he ⌜persisted and said[4] that after ⌜his own Resurrection[5] we must confess that God the Word is without flesh[6], inasmuch as he put off that which was without ⌜variation and without[7] separation hypostatically united to him, a thing that is beyond all impiety and profanity, so that

1. τόμος. — 2. Adv. Nest., II, 6 (ed. Pusey, VI, p. 112). — 3. A. v. (C) 'You said that from the very'. — 4. A. v. (C) 'contends and says'. — 5. A. v. (C) 'the Incarnation'. — 6. A. v. (C) ins. 'and blood'. — 7. A. v. (C) om.

K 66 r°. * C 65 r° b. * K 66 v°.

ܡܬܬܡܪܢܘܬܐ. ܐܡܬܝ ܕܐܬܐܡܪ ܥܠ ܕܐܝܬ
ܠܗ ܡܬܪܥܝܢܘܬܐ ܟܝܢܝܬܐ: ܠܐ ܐܡܪ ܐܢܐ
ܪܘܚܢܝܬܐ. ܠܝ ܗܘ[1] ܕܬܡܗ ܗܘܐ ܕܗܟܢܐ
ܐܫܬܘܕܝܬ. ܒܟܠܢܫ ܢܦܩܬ. ܘܥܠ ܦܘܡܐ
ܕܐܢܫ ܚܕܢܐ ܡܢ ܗܠܝܢ ܕܫܪܝܪܐܝܬ
ܗܝܡܢܘ ܒܚܕ ܡܪܢ ܘܐܠܗܢ ܘܦܪܘܩܢ
ܝܫܘܥ ܡܫܝܚܐ܀

ܐܠܗܝܐ. ܐܡܬܝ ܕܐܬܐܡܪܬ ܥܠ ܦܫ ܕܐܝܬ
ܠܗ ܡܬܪܥܝܢܘܬܐ ܟܝܢܝܬܐ. ܠܐ ܐܡܪ ܐܢܐ
ܪܘܚܢܝܬܐ. ܠܝ ܬܡܗ ܗܘܐ ܕܗܟܢܐ ܡܫܬܘܕܝܐ
ܒܟܠܢܫ ܢܦܩܬ. ܘܥܒܪܬ ܥܠ ܦܘܡܐ
ܕܐܢܫ ܡܢ ܐܝܠܝܢ ܕܗܝܡܢܘ ܫܪܝܪܐܝܬ.
ܒܗܘ ܚܕ ܡܪܢ ܘܐܠܗܢ ܝܫܘܥ ܡܫܝܚܐ.

ܪܕܐ ܗܘܐ ܠܗ ܓܝܪ ܐܠܘ ܐܠܗܘܬ ܗܘܐ ܡܪܕܐ ܒܝܘܠܦܢܐ ܐܠܗܝܐ. ܡܛܠ ܕܠܟܠܗܝܢ * ܐܚܪܢܝܬܐ ܐܫܒܘܩ. ܕܚܪܡܐ ܕܓܪܝܓܘܪܝܘܣ ܗܘ ܡܡܠܠ ܐܠܗܝܐ ܢܚܙܐ ܒܗܕܐ. ܕܒܐܓܪܬܐ ܗܝ ܪܒܬܐ ܕܠܘܬ ܩܠܝܕܘܢܝܘܣ: ܗܝ ܕܫܪܝܐ ܗܟܢܐ: ܬܡܝܗ ܐܢܐ ܕܡܢܐ ܗܝ ܚܕܬܘܬܐ ܗܕܐ. ܗܠܝܢ ܒܓܠܝܐ ܡܣܝܡ ܒܗ܀ ܐܢ ܐܢܫ ܐܡܪ ܕܐܬܬܣܝܡ ܠܗ ܗܫܐ ܒܣܪܐ: ܘܡܫܠܚܐ ܡܢ ܦܓܪܐ ܐܠܗܘܬܐ: ܘܠܐ ܡܘܕܐ ܕܐܝܬܘܗܝ ܘܐܬܐ. ܠܐ ܢܚܙܐ ܫܘܒܚܐ ܕܡܐܬܝܬܗ. ܐܝܟܐ ܓܝܪ ܦܓܪܐ ܗܫܐ. ܐܠܐ ܠܘܬ ܗܘ ܕܢܣܒܗ. ܠܘ ܓܝܪ ܐܝܟ ܡܛܥܝܘܬܐ ܕܡܢܝܟܝܐ

(* 65 v° a.)

1. Ms. ܘܗ.

everyone who has natural (I will not say, spiritual) intelligence must wonder if a fact which is so universally admitted has ever been made a subject of contention, and has [1] passed the lips of anyone who has duly believed in our one Lord and God ⌜and Saviour[2] Jesus Christ. If he were skilled in divine doctrine, he should have (to omit everything else) considered the anathemas of Gregory the Theologian, who in the great letter to Cledonius which begins, 'I wonder what this innovation is', clearly lays down these principles in it, « If anyone says that the flesh[3] was now laid down by him, and the Godhead is stripped of a body, and does not confess that he both is and will come with the thing assumed itself, may he not see the glory of his coming. For where is the body now except with him who assumed it? For it has not been laid up in the sun, as the silly tale of the Manichees goes, in order that he may be honoured through the object of contempt, or diffused and dissolved in the air, like the nature of a voice and the wafting of a smell, and the course of lightning that does not stand still. But what becomes of the fact that he was actually touched after the Resurrection, or that he will again some time

1. Sic. — 2. A. v. (C) om. — 3. Sev. therefore did not read ἁγίαν : see Migne, n. 40.

ܒܥܝܢܐ ܐܠܗܝܐ ܕܢܬܚܙܐ ܚܝܢ ܡܬܚܙܝܢܘܬܐ. ܐܘ ܒܠܐܪ ܐܠܐܝܒ ܘܐܬܚܙܝ. ܐܝܟ ܕܒܠܐ
ܕܡܠܐ ܘܦܓܪܐ ܕܢܦܫܐ. ܘܦܘܪܫܢܐ ܕܒܣܪܐ ܕܠܐ ܡܬܚܙܝ. ܐܝܟ ܗܘ ܕܝܢ ܗܘ ܘܐܬܚܙܝ ܡܢ
ܒܬܪ ܡܫܝܚܐ. ܐܘ ܕܡܬܚܙܝܐ ܠܗܘ ܒܗܝܢ ܡܢ ܗܘܝܘ ܕܝܢܘܗ. ܠܐܠܗܘܬܐ ܓܝܪ
ܡܙܟܝܐ ܠܗ. ܠܐ ܡܬܦܫܩܢܝܬܐ ܐܠܗܘܬܐ. ܐܠܐ ܐܦܠܐ ܦܓܪܐ ܒܗ ܦܓܪܐ. ܐܝܟ ܡܫܡܥܢܘܬܐ
ܕܡܠܘܗܝ. ܕܐܝܟ * ܗܢܐ ܕܝܢ ܐܝܟܢܐ ܕܐܬܚܙܝ ܒܡܠܟܘܬܐ ܒܫܘܪܐ. ܐܘ ܐܬܚܙܝ. ܟܕ
ܢܣܒ ܫܘܫܛ ܠܗܘܢ ܠܬܠܡܝܕܐ ܡܢܗ[1] ܗܘ ܕܐܡܪ ܠܒܪܝܬܐ ܡܠܐ[2] ܗܘ ܕܡܢ ܡܬܦܫܩܢܘܬܐ
ܒܫܪܪܐ. ܘܡܣܬܪܩܝܢ ܒܙܠܝܩܐ ܕܪܘܚܐ ܩܕܝܫܐ. ܢܡܪܚ ܠܡܐܡܪ ܕܡܠܬܗ ܕܐܠܗܐ.
ܗܘ ܕܐܬܒܪܢܫ ܠܐ ܡܫܬܚܠܦܢܐܝܬ ܘܡܢ ܟܠܗ ܦܢܛܣܝܐ. ܕܠܐ ܒܣܪܐ ܐܝܬܘܗܝ
ܡܢ ܒܬܪ ܚܝܕܘܬܐ ܠܐ ܡܬܦܫܩܢܝܬܐ ܘܠܐ ܡܬܕܪܟܢܝܬܐ[3]. ܒܟܝܢ. ܠܗ ܠܒܪ ܡܢ
ܗܝ ܕܦܫܝܛܐ ܡܬܚܙܝܐ ܐܢܬܘܢ ܕܥܒܪܬܘܢ ܘܐܢܬܘܢ. ܟܕ ܠܩܘܒܠܐ ܛܥܝܘܬܐ
ܕܩܫܝܐ ܕܗܘ ܓܒܪܐ ܐܬܘܢ. ܡܢ ܠܡܦܢܝܘ ܡܢ ܗܕܐ ܡܦܢܝܢ ܐܢܬܘܢ ܠܗ
ܐܡܪܬܘܢ. ܗܝ ܕܡܠܬܐ ܡܠܠܗ ܕܝܠܗ ܐܡܪܐ ܠܡܠܦܢܐ. ܗܝ ܕܒܟܝܢܐ ܕܝܠܗ
ܐܝܬܘܗܝ ܠܒܪ ܡܢ ܒܣܪܐ ܘܕܡܐ. ܠܙܒܢܐ ܕܩܕܡ ܡܬܒܪܢܫܘܬܐ ܡܬܬܚܡܐ.
ܐܦ ܓܝܪ ܟܕ ܗܘ ܐܡܪ: ܕܚܕ ܐܝܬܘܗܝ ܘܠܐ ܠܒܪ ܡܢ ܒܣܪܐ. ܐܝܟܢܐ ܠܘ ܠܒܪ
ܡܢ ܟܠܗ ܡܠܝܠܐ ܐܝܬܘܗܝ. ܘܡܬܚܨܦܢܘܬܐ ܘܠܐ ܕܚܠܬ ܐܠܗܐ. ܗܝ * ܕܢܐܡܪ ܠܩܘܒܠܐ

1. Here begins an extract in M 32 v° b, headed : ܕܡܢ ܫܪܒܐ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܡܝܣܝܐ. ܘܕܡܟܢܫ ܠܗܘܢ ܘܠܐ ܡܫܠܡܝܢ ܠܡܬܪܥܝܬܗܘܢ. — 2. C sing. — 3. Here the extract ends.

be seen by those who pierced him? For the Godhead by itself is invisible. But he will come with the body, according to my account, and such as he was seen by, or was shown to, the disciples on the mount, inasmuch as the Godhead easily overcomes the flesh »[1]. Who that reads these words resplendent with truth, and flashing with the rays of the Holy Spirit, will dare to say that the Word of God, who was humanized immutably and without any phantasy[2], is without flesh after the inexplicable and incomprehensible union? Accordingly it is clear that you also have not gone beyond what is fitting in opposing the precipitous error of that man and saying in order to remove him from this error, « The words used by the doctor about the Word of God, 'In his own nature he is without flesh and blood', refer to the time before the Humanization ». Indeed, since he himself said that 'he is one, and not without flesh', how can it be anything but wholly unreasonable, and presumptuous and irreverent, for us to gainsay this, and contend that he is without

1. Ep. 101 (*P. G.*, XXXVII, 181). — 2. φαντασία.

* K 66 v°.

*ܡܐܡܪ[1] ܡܫܠܡ܀

ܗܘ[2] ܕܝܢ ܕܒܟܝܢܐ ܕܝܠܗ ܕܠܐ ܒܣܪܐ
ܘܕܡܐ ܐܝܬܘܗܝ܂ ܠܬܪܥܝܬܐ ܗܕܐ
ܓܠܝܐܝܬ ܡܥܠܐ ܡܦܪܫܐܝܬ (sic)܂ ܗܘ
ܕܒܟܝܢܐ ܕܝܠܗ ܗܘܝܘ ܕܝܢ ܒܐܠܗܘܬܐ܂ ܠܐ
ܫܘܬܦܘܬܐ ܕܒܣܪܐ ܘܕܡܐ ܐܝܬ ܠܗ. ܠܘ. ܠܗ
ܓܝܪ ܠܡܫܡܠܝܐ ܕܟܝܢܐ ܕܝܠܗ ܐܠܗܝܐ
ܢܣܒ ܠܒܣܪܐ܂ ܘܚܠܛܗ ܒܗܘ
ܘܡܙܓܗ ܒܐܠܗܘܬܐ ܕܝܠܗ. ܐܠܐ ܐܝܟܢܐ
ܕܒܡܫܡܫܢܘܬܐ ܦܢܝ ܡܕܒܪܢܝܬܐ
ܢܣܬܟܠܝܘܗܝ ܠܘ ܫܠܝܚ ܡܢ ܒܣܪܐ.
ܟܕ ܡܢ ܬܪܬܝܢ. ܐܠܗܘܬܐ ܟܝܬ ܘܐܢܫܘܬܐ.
ܥܡܢܘܐܝܠ ܡܪܟܒ ܘܐܝܬܘܗܝ ܒܬܡܝܗܘܬܐ.
ܟܠܐ ܚܘܠܛܢܐ ܕܝܢ ܕܐܘܣܝܐ ܐܠܗܝܬܐ.
ܘܗܟܢܐ ܢܛܪ. ܘܠܐ ܐܫܢܝ ܠܟܝܢܗ ܕܒܣܪܐ
ܠܐܘܣܝܐ ܕܐܠܗܘܬܐ܀

ܗܘܐ. ܘܐܝܟܢܐ ܕܫܪܝܪ ܡܢ ܒܣܪܐ
ܐܝܬܘܗܝ. ܗܘ ܕܝܢ ܕܐܘܣܦ ܘܐܡܪ: ܗܘ
ܕܒܟܝܢܐ ܕܝܠܗ ܠܒܪ ܡܢ ܒܣܪܐ ܘܕܡܐ.
ܠܗܕܐ ܬܪܥܝܬܐ[3] ܓܠܝܐܝܬ ܡܥܠܐ[4].
ܕܒܟܝܢܐ ܕܝܠܗ ܗܘܝܘ ܕܝܢ ܒܐܠܗܘܬܐ. ܕܠܐ
ܫܘܬܦܝ ܒܣܪܐ ܘܕܡܐ ܐܝܬ ܠܗ. ܠܘ. ܠܗ ܓܝܪ
ܠܡܫܡܠܝܐ ܕܟܝܢܐ ܕܝܠܗ ܐܠܗܝܐ ܢܣܒܗ
ܠܒܣܪܐ ܘܚܠܛܗ. ܐܦ ܠܐ ܦܟܪܗ
ܒܐܠܗܘܬܐ ܕܝܠܗ. ܐܠܐ ܕܒܡܫܡܫܢܘܬܐ
ܦܢܝ ܡܕܒܪܢܝܬܐ ܡܫܬܟܠܝܢ ܠܗ.
ܠܘ ܫܠܝܚ ܡܢ ܒܣܪܐ. ܡܢ ܬܪܬܝܢ
ܐܠܗܘܬܐ ܘܐܢܫܘܬܐ ܕܡܪܟܒ ܬܡܝܗܐܝܬ
ܘܐܝܬܘܗܝ ܥܡܢܘܐܝܠ. ܠܐ ܡܫܬܚܠܦܘܬܐ
ܕܝܢ ܕܐܘܣܝܐ ܐܠܗܝܬܐ. ܐܦ ܗܟܢܐ ܢܛܪ.
ܘܠܐ ܫܚܠܦ ܠܟܝܢܗ ܕܒܣܪܐ ܠܐܘܣܝܐ

1. Ms. ܘܟܕܪ. — 2. Ms. ܗܝ. — 3. Ms. ܬܪܥܝܬܐ. — 4. Ms. ܡܥܠܐ.

flesh? But the words which he went on to add, 'who in his own nature is without flesh and blood', plainly introduce this thought, that in his own nature, that is in the Godhead, he has no association with flesh and blood. He did not take the flesh into the fulness of his own divine nature and mix it with it, nor did he mingle it with his own Godhead, but that in the dispensatory assumption we might understand him to be not without flesh, Emmanuel being wonderfully composed und consisting of two elements, the Godhead and the manhood : but even so he preserved the absence of mixture in the divine essence[1], and did not change the essence[1] of the Godhead into the nature of flesh. And that this is so I bring as a witness to the accuracy of his doctrines the doctor himself, who by the operation of the Holy Spirit is an accurate doctor. In the first letter to Succensus, when certain men had advanced a similar objection, he expressed himself thus : « Since I found in

1. οὐσία.

ܕܐܠܗܘܬܐ. ܘܕܘܪܐ ܗܟܢܐ ܐܡܝܪ. ܠܗ ܠܡܬܠܚܡܐ ܡܠܬܐ ܐܝܟ ܗܕܐ ܕܝܠܝܦܘܬܐ
ܕܡܩܠܦܢܘܬܗ. ܕܡܢ ܡܟܝܠ ܕܩܝܡܬܐ ܦܓܪܐ ܩܕܝܫܐ ܐܠܗܘܗܝ ܡܟܠܝܐ ܚܠܝܠܐ. ܥܠ ܟܝܢܐ
ܥܒܪ ܩܪܒܬܐ ܕܟܠܐ ܡܫܝܚܘܬܐ: ܡܢ ܗܫܟܝܠܐ ܕܐܝܟ ܗܘܐ ܐܦܢܐ ܐܢܫ.
ܐܡܪ ܗܟܢܐ܀ * ܡܛܠ ܕܝܢ ܕܐܢܫܝܢ ܒܣܘܦܝܣܛܝܩܘܬܗܘܢ ܥܒܕܐ ܕܡܠܬܐ ܕܐܝܟ
ܗܘܐ: ܕܡܢ ܒܬܪ ܩܝܡܬܐ ܦܓܪܗ ܩܕܝܫܐ ܕܦܪܘܩܐ ܕܟܠܢ ܡܫܝܚܐ: ܠܟܝܢܐ ܕܐܠܗܘܬܐ
ܥܒܪ: ܐܝܟܢܐ ܕܢܗܘܐ ܟܠܗ ܐܠܗܘܬܐ ܒܠܚܘܕ. ܕܘܠܐ ܐܣܬܒܪܬ ܠܝ. ܕܐܦ ܠܗܕܐ
ܗܘܐ ܐܡܪ. ܘܡܒܬܪ ܕܡܢ ܠܥܠ ܐܝܟ ܕܒܦܣܝܩܘܬܐ ܡܠܬܐ ܟܠܗ ܥܒܪ
ܕܡܕܒܪܢܘܬܐ ܕܡܬܒܪܢܫܘܬܐ ܢܦܩ. ܡܠܬܐ ܒܬܪܗ ܡܝܬܐ. ܠܡܫܚܠܦܘܬܐ ܕܝܢ
ܕܟܝܢܐ ܐܠܗܝܐ. ܠܐ ܡܕܡ ܕܢܣܝܒܪ ܦܓܪܐ ܕܡܢ ܐܪܥܐ. ܘܐܠܐ ܡܫܬܐܡܝܢ ܠܘܬ
ܐܠܗܘܬܐ ܗܝ ܕܐܝܟ ܒܪܝܬܐ ܘܐܝܟ ܐܝܕܐ ܕܢܣܒܬ ܒܗ ܡܕܡ. ܗܘ ܕܠܐ ܐܝܬܘܗܝ
ܕܝܠܗ ܒܟܝܢܐ. ܗܐ ܐܝܟܢܐ ܦܫܝܛܐܝܬ ܟܦܪ. ܕܐܠܗܘܬܗ ܕܡܠܬܐ ܢܣܒܬ ܡܕܡ
ܒܐܘܣܝܐ ܕܝܠܗ. ܗܘ ܕܠܐ ܐܝܬܘܗܝ ܕܝܠܗ ܒܟܝܢܐ. ܟܕ ܠܢ ܡܘܕܝܢ ܕܐܬܢܣܒ ܡܢ
ܐܠܗܐ ܡܠܬܐ. ܒܣܪܐ ܕܐܝܬ ܠܗ ܢܦܫܐ ܡܘܠܬܢܝܬܐ. ܘܠܗܢܐ ܚܝܕܗ ܠܗ
ܩܢܘܡܐܝܬ. ܐܠܐ ܠܘ * ܐܝܟ ܕܬܬܘܣܦ ܡܕܡ ܠܐܘܣܝܐ ܐܠܗܝܬܐ ܕܝܠܗ. ܐܝܟ ܗܘ
ܕܚܣܝܪܐ ܐܝܬܘܗܝ. ܡܫܡܠܝ ܓܝܪ ܒܟܠ ܫܪܝܪܐܝܬ. ܐܠܐ ܕܡܢ ܚܝܕܘܬܐ

* 66 r° b.

* 66 v° a.

the memorial an assertion of this kind stated, that since the Resurrection the holy body of Christ the Saviour of us all has passed into the nature of the Godhead, so as to be all Godhead only, I thought it right to speak against this also ». And thereupon, after he has above in a brief compass gone through all the statement of the dispensation of the Humanization, he brings against it this argument : « It is impossible for a body taken from earth to endure the change into the divine nature. And, if not, we bring against the Godhead the charge that it is as a thing that is made and as a thing that has taken into it something that is not its by nature »[1]. See! how plainly he denies that the divinity of the Word has taken anything into its essence[2] which is not its by nature, though we confess that flesh possessing an intelligent soul was taken by God the Word, and he united this to him hypostatically, but not so that anything should be added to his divine essence[2], as if it were deficient (for he is truly complete in everything), but that from the unmixed union of the Incarnation, and the composition out of two elements, the Godhead

1. Ep. 45 (*P. G.*, LXXXVII, 233, 236). — 2. οὐσία.

ܠܐ ܡܫܬܠܚܢܘܬܐ ܘܡܬܚܠܦܢܘܬܐ: ܘܪܘܟܒܐ ܕܡܢ ܬܪܬܝܢ ܠܐܠܗܘܬܐ ܘܐܢܫܘܬܐ. ܠܥܡܢܘܐܝܠ
ܢܫܬܡܠܐ. ܕܚܕ ܩܢܘܡܐ ܡܪܟܒ. ܠܐ ܡܬܡܠܠܢܐܝܬ[1]. ܠܘ ܦܫܝܛܐ ܐܠܐ ܡܪܟܒܐ
ܐܝܟܢܐ ܕܢܦܫܗ ܕܒܪ ܐܢܫ. ܗܝ ܕܒܟܝܢܐ ܕܠܐ ܓܫܘܡ ܐܝܬܝܗ̇ ܘܡܠܠܬܐ. ܕܒܦܓܪܐ
ܟܝܢܐܝܬ ܡܬܓܕܠܐ. ܡܩܘܝܐ ܗܝ ܒܟܝܢܗ̇ ܡܬܥܠܝܢܐ ܘܕܠܐ ܓܫܘܡ. ܡܛܠ ܕܝܢ
ܪܘܟܒܐ ܕܥܡ ܦܓܪܐ. ܚܕ ܚܝܘܬܐ ܡܪܟܒܬܐ ܠܒܪ ܐܢܫܐ ܡܫܡܠܝܐ. ܡܕܝܢ
ܢܣܒܬܐ ܗܝ ܕܦܓܪܐ. ܠܘ ܬܘܣܦܬܐ ܡܥܒܕ ܡܥܒܕܐ ܠܐܘܣܝܐ ܕܢܦܫܐ. ܐܠܐ
ܡܫܡܠܝܢܘܬܐ ܐܠܗܘ ܕܚܝܘܬܐ ܡܪܟܒܬܐ. ܗܝ ܕܐܦ ܥܠ ܬܐܘܪܝܐ ܕܥܡܢܘܐܝܠ
ܐܝܟܢܐ ܕܢܦܠ ܠܡܣܬܟܠܘ. ܠܘ ܓܝܪ ܠܡܫܡܠܝܘ ܕܗܘ ܕܢܗܘܐ ܐܠܗܘܗܝ ܐܠܗܐ
ܐܝܟܢܐ ܕܐܡܪܢ. ܠܒܣܪܐ ܗܘ ܕܡܢܦܫ ܣܘܟܠܬܢܐܝܬ ܢܣܒ ܡܠܬܐ. ܐܠܐ ܠܡܗܘܐ
ܕܬܡܝܗܐܝܬ ܘܠܐ ܡܫܬܚܠܦܢܐܝܬ ܢܫܬܡܠܐ ܚܕ ܩܢܘܡܐ ܡܢ ܬܪܬܝܢ. ܐܠܗܘܬܐ ܐܡܪܢܐ
ܘܐܢܫܘܬܐ. ܘܚܕ ܟܝܢܐ ܗܘ ܕܡܠܬܐ ܕܡܬܒܣܪ. ܘܚܕ ܦܪܨܘܦܐ. ܒܕܡܘܬܢ ܓܝܪ
ܐܝܟ ܕܐܡܪ ܡܠܬܗ ܕܦܘܠܘܣ ܫܠܝܚܐ. ܐܫܬܘܬܦ ܡܠܬܐ ܕܐܠܗܐ ܒܕܡܐ ܘܒܒܣܪܐ.
ܘܕܗܢܐ ܗܟܢܐ ܐܝܬܘܗܝ. ܬܘܒ ܡܚܘܐ ܒܚܝܪܐ ܩܘܪܝܠܘܣ ܒܐܓܪܬܐ ܕܠܘܬ ܘܐܠܪܝܢܘܣ
ܐܦܝܣܩܘܦܐ ܕܐܝܩܘܢܝܘܢ: ܕܟܬܒ. ܗܟܢܐ܆ ܠܘ ܓܝܪ ܐܠܗܐ ܘܐܢܫܐ. ܟܕ ܐܬܟܢܫܘ
ܐܟܚܕܐ ܐܝܟ ܕܐܡܪܝܢ ܫܟܠܠܘ ܚܕ ܡܫܝܚܐ. ܐܠܐ ܐܠܗܐ ܕܡܢ ܟܕ ܐܬܒܪܝ. ܟܕ

1. 2nd ܠ erased.

* 66 v° b.

and the manhood, Emmanuel should be made up, who in one hypostasis is ineffably composite; not simple, but composite : as the soul of a man like us, which by nature is bodiless and rational, which is naturally intertwined with the body, remains in its suprasensual and bodiless nature, but by reason of the composition with the body makes up one composite animal, man. Accordingly the assumption of the body makes no addition to the essence[1] of the soul, but makes up the composite animal, as it is reasonable to understand with regard to the theory[2] of Emmanuel also. The Word did not take the flesh intelligently possessed of a soul in order to complete his being God, as we have said, but that one hypostasis might be wonderfully and immutably made up out of two elements, the Godhead we mean and the manhood, and the one incarnate nature of the Word himself, and one person : for the Word of God, according to the saying of Paul the apostle, partook of blood and flesh after our pattern[3]. And that this is so the approved Cyril further shows in the letter to Valerian bishop of Iconium; who wrote as follows : « For God and man did not come together, as they say, and make up

1. οὐσία. — 2. θεωρία. — 3. Hebr., II, 14.

ܐܝܬܘܗܝ ܐܠܗܐ ܗܘ ܡܠܬܐ. ܒܕܡܘܬܐ ܕܝܠܢ ܐܫܬܘܬܦ ܒܕܡܐ ܘܒܣܪܐ. ܡܛܠ
ܕܐܠܗܐ ܕܐܬܒܪܢܫ ܢܬܝܕܥ. ܘܒܣܪܐ ܕܝܠܢ ܢܣܒ. ܘܠܗܢܐ ܕܝܠܗ ܥܒܕܗ. ܡܛܠ
ܕܐܝܟܢܐ ܕܡܬܝܕܥ ܒܪܢܫܐ ܕܡܢ ܢܦܫܐ ܘܦܓܪܐ ܐܬܪܟܒ ܕܚܕ * ܐܝܬܘܗܝ. ܗܟܢܐ ܐܦ
ܗܫܐ. ܚܕ ܡܬܘܕܐ ܕܐܝܬܘܗܝ ܒܪܐ ܘܡܪܝܐ. ܚܕ ܓܝܪ ܟܝܢܐ ܘܩܢܘܡܐ ܕܒܪܢܫܐ
ܡܬܘܕܐ. ܐܦܢ ܡܢ ܙ̈ܢܝܐ ܡܫܚܠܦ̈ܬܐ. ܘܐܚܪ̈ܢܝܬܐ ܕܐܝܕܐ ܡܬܝܕܥ. ܐܚܪܢܐ
ܒܟܝܢܐ ܦܓܪ ܫܪܝܪܐܝܬ ܐܝܟ ܕܠܘܬ ܢܦܫܐ ܐܝܬܘܗܝ ܦܓܪܐ. ܐܠܐ ܕܝܠܗ ܐܝܬܘܗܝ.
ܘܡܫܡܠܝܐ ܠܗ ܩܢܘܡܗ ܕܚܕ ܒܪ ܐܢܫܐ. ܒܗܘܢܐ ܕܝܢ ܘܒܬܐܘܪܝܐ. ܠܐ ܟܣܝܐ
ܫܘܚܠܦܐ ܕܗܠܝܢ ܕܐܬܐܡܪܝ. ܒܡܫܘܬܦܘܬܐ ܕܝܢ ܘܒܪܗܛܐ ܕܩܛܥ ܣܬܪܐ ܕܠܗ ܠܗ
ܡܬܦܣܩܢܘܬܐ. ܚܕ ܚܝܘܬܐ ܒܪ ܐܢܫܐ ܡܫܬܡܠܐ. ܡܠܬܐ ܗܟܝܠ ܝܚܝܕܝܐ ܕܐܠܗܐ.
ܠܘ ܟܕ ܢܣܒ ܒܪ ܐܢܫܐ ܢܦܩ ܒܪ ܐܢܫܐ. ܐܠܐ ܟܕ ܐܝܬ ܐܝܠܕܗ ܕܡܢ ܐܒܐ ܡܫܬܥܝܢܘܬܐ
ܠܐ ܡܬܡܠܠܢܝܬܐ. ܟܕ ܒܪܘܚܐ ܩܕܝܫܐ ܕܒܪ ܐܘܣܝܐ ܕܝܠܗ ܓܒܠ ܠܗ ܒܪ
ܐܢܫܐ ܗܘܐ ܒܪܢܫܐ. ܒܟܢܘ ܚܕ ܡܬܝܕܥ ܐܦ ܒܬܐܘܪܝܐ ܗܝ ܕܐܝܟ ܡܠܬܐ ܐܚܪܢ
ܒܟܝܢܐ ܡܢܗ. ܐܝܬܘܗܝ ܦܓܪܐ ܕܝܠܗ. ܢܬܘܕܐ ܕܝܢ ܒܟܠ * ܕܐܝܟ ܕܠܗ ܕܠܐ ܢܦܫܐ
ܐܝܬܘܗܝ ܗܘܐ. ܐܠܐ ܕܡܢܦܫ ܗܘܐ ܒܢܦܫܐ ܡܠܝܠܬܐ܀ ܗܟܢܐ ܡܛܘܡܘܣܐ ܕܬܪܝܢ

* 67 r° a.

* 67 r° b.

one Christ; but, as I have already said, the Word, being God, partook of blood and flesh like us, in order that he may be known to be God who was humanized, and who took our flesh, and made this his, because, as the man who was composed of soul and body is known to be one, so also now[1] he is acknowledged to be one Son and Lord. For one nature and hypostasis of a man is acknowledged, though he is known to be made of diverse and heterogeneous elements : for the body is truly different in nature from the soul; but it belongs to it, and with it makes up the hypostasis of the one man. And in mental conception and in theory the difference of the things that have been named is not obscure, but by combination and concurrence that cannot be cut asunder one animal, man, is made up. The Word therefore, the Only one of God, did not come forth as man by taking a man, but, though his birth from the Father is ineffable, he became man by forming a man[2] for himself through the Holy Spirit which is of one essence with him. Accordingly he is known to be one, though in the theory which is according to reason his own body is different in nature from himself. Let it therefore be everywhere acknowledged that he was not without soul, but that he was possessed of an intelligent soul »[3]. Similarly also in the second volume[4]

1. Cyr. αὐτός. — 2. Cyr. ναόν. — 3. Ep. 50 (*P. G.*, LXXVII, 257). — 4. τόμος.

ܕܠܘܩܒܠ ܓܘܕ̈ܦܐ ܕܢܣܛܘܪܝܘܣ ܡܠܦ ܢܗܝܪܐܝܬ. ܕܢܣܒܘܬܗ ܕܒܣܪܐ. ܠܐ
ܥܒܪܬ ܠܐܠܗܘܬܗ ܕܡܠܬܐ. ܐܠܐ ܕܩܘܝ ܡܠܬܗ ܕܐܠܗܐ ܒܟܝܢܐ ܕܝܠܗ. ܘܠܒܪ ܡܢ
ܒܣܪܐ ܦܝܢ. ܒܟܢܘܫܝܐ ܕܝܢ ܠܐ ܡܫܬܚܠܦܢܝܬܐ ܕܥܡ ܒܣܪܐ. ܚܟܝܡܐܝܬ ܘܠܥܠ
ܡܢ ܟܠ ܡܠܬܐ ܘܗܘܢܐ. ܐܬܛܝܒܬ ܗܘ ܕܢܬܡܛܠ ܠܬܗܪܐܝܬ ܚܕ ܡܫܝܚܐ. ܐܡܪ
ܕܝܢ. ܗܟܢܐ܀ ܡܘܕܝܢ ܐܘܕܐ ܚܕ ܟܕ ܠܐ ܦܠܓܝܢ ܐܢܬ ܟܝ̈ܢܐ. ܟܕ ܗܘ ܕܝܕܥ ܐܢܬ
ܘܡܣܬܟܠ ܐܢܬ. ܕܕܒܣܪܐ ܦܝܢ ܡܠܬܐ ܗܝ ܐܚܪܬܐ. ܘܕܐܠܗܘܬܐ ܕܝܢ ܗܘ ܕܠܗ
ܒܠܚܘܕܝܗ ܗܠܝܢ. ܠܐ ܓܝܪ ܐܡܪܝܢܢ. ܕܐܠܗܘܬܐ ܗܘܬ ܒܣܪܗ ܕܡܠܬܐ. ܐܠܗܝܬ ܕܝܢ
ܡܬܐܡܪܐ. ܐܝܟ ܕܝܠܗ. ܐܝܟܢܐ ܓܝܪ ܕܒܣܪܗ ܕܒܪܢܫܐ ܕܝܠܗ ܡܬܐܡܪ. ܡܛܠܗ ܕܠܐ
ܘܠܐ ܠܘܬ ܕܐܠܗܝܬ ܢܐܡܪܝܘܗܝ * ܠܗܘ ܕܡܠܬܐ܀ ܘܬܘܒ ܒܬܪ ܐܚܪ̈ܢܝܬܐ܀ ܪܘܡ ܗܘܐ
ܚܟܝܡܐ. ܘܐܠܘ ܐܠܗܘܗܝ ܗܟܝ ܐܝܟ ܣܟܘܠܬܢܐ ܘܦܪܝܫܐ ܗܘܐ. ܕܦܓܪܐ ܦܝܢ ܢܐܡܪ
ܕܐܠܗܘܗܝ ܡܢ ܐܢܬܬܐ. ܢܘܕܐ ܕܝܢ ܟܕ ܗܘܐ. ܕܟܕ ܒܚܝܕܝܘܬܐ ܩܢܘܡܝܬܐ ܐܬܪܟܒ ܥܡ
ܡܠܬܐ. ܚܕ ܡܫܝܚܐ ܘܚܕ ܒܪܐ. ܘܚܕ ܡܪܝܐ ܫܡܠܝ. ܕܗܘ ܕܝܢ ܗܘ ܐܠܗܘܗܝ ܐܠܗܐ
ܘܒܪ ܐܢܫܐ. ܗܘ ܗܟܝܠ ܕܐܡܝܪܐ ܠܐܒܐ ܗܢܐ. ܒܫܪܝܪܐ ܘܚܬܝܬ ܡܠܝܠܐ. ܗܘ ܕܚܕ ܓܝܪ
ܐܠܗܘܗܝ. ܘܠܘ ܣܪܝܩ ܡܢ ܒܣܪܐ. ܘܗܘ ܕܒܟܝܢܐ ܕܝܠܗ ܠܒܪ ܡܢ ܒܣܪܐ ܘܕܡܐ

* 67 v° a.

against the blasphemies of Nestorius he clearly teaches that the assumption of flesh did not pass into the Godhead of the Word, but that the Word of God remained in his own nature, and apart from flesh, but by the immutable combination with flesh it was wisely and beyond all reason and understanding brought about that one Christ should be marvellously made up; for he speaks thus : « Accordingly confess one, not dividing the natures, while you know and understand that to flesh belongs one principle, and to Godhead that which befits it only. For we do not say that the flesh of the Word became Godhead, but rather that it is divine as being his. For, as the flesh of a man is called his, on what ground is it not right for us also to call that of the Word divine? » And again farther on : « If therefore he were a wise and intelligent man at all, he should say that the body is from a woman, but confess besides that by being combined in hypostatic union with the Word it has made up one Christ and one Son, and one Lord, who being the same is God and man » [1]. The expressions therefore that are used by this genuine and very accurate father, ' for he is one, and not without flesh ', and, ' he who in his own nature is apart from flesh and blood ', demonstrate

1. Adv. Nest., II, 8, 13 (ed. Pusey, VI. p. 120, 130).

ܗܕܐ ܡܚܘܝܐ[1]. ܐܝܟܢܐ ܕܡܢ ܐܝܠܝܢ ܕܐܬܚܘܝ ܠܢ ܐܝܬܘܗܝ ܓܠܝܬܐ. ܕܒܡܫܘܬܦܘܬܐ
ܗܘ ܡܕܒܪܢܝܬܐ. ܠܘ ܠܒܪ ܡܢ ܒܣܪܐ ܗܘ. ܚܕ ܓܝܪ ܐܝܬܘܗܝ ܡܢ ܬܪ̈ܬܝܢ ܐܠܗܘܬܐ
ܘܐܢܫܘܬܐ. ܕܡܫܡܠܝܐܝܬ ܐܝܬܝܗܝܢ ܐܝܟ ܡܠܬܐ ܕܝܠܗܝܢ. ܒܟܝܢܐ ܕܝܢ ܕܝܠܗ.
ܠܒܪ ܡܢ ܒܣܪܐ ܘܕܡܐ ܡܬܝܕܥ ܕܐܝܬܘܗܝ. ܘܕܠܐ ܦܓܪ. ܠܘ ܕܝܢ ܒܟܝܢܐ ܕܐܠܗܘܬܐ.
ܐܘ ܒܐܘܣܝܐ ܚܠܛܗ ܠܒܣܪܐ. ܐܠܐ ܕܡܥܠܝܬܐ ܘܕܟܝܬܐ ܘܠܐ ܡܚܠܛܬܐ ܢܛܪܗ   * 67 v°b.
ܠܐܠܗܘܬܐ. ܒܕܝܠܝܘܬܐ ܕܠܐ ܦܓܪܢܝܘܬܐ ܕܝܠܗ. ܐܝܟܢܐ ܕܐܦ ܠܐܢܫܘܬܐ[2] ܗܝ ܕܐܬܚܝܕܬ
ܠܗ ܩܢܘܡܐܝܬ ܠܐ ܫܚܠܦ. ܐܠܐ ܡܚܪܪܬܐ ܘܠܐ ܡܫܬܚܠܦܢܝܬܐ ܢܛܪ ܒܕܝܠܝܘܬܐ
ܕܝܠܗ. ܒܓܘܢ ܘܠܢܣܛܘܪܝܘܣ ܘܠܐܝܠܝܢ ܕܐܟܘܬܗ ܝܗܘܕܐܝܬ ܡܬܬܪܥܝܢ
ܐܝܬ ܠܡܚܙܐ ܕܨܒܝܢ ܠܡܒܛܠܘ. ܠܗܿ ܠܐ ܫܘܚܠܦܐ ܕܚܘܝܕܐ ܩܢܘܡܝܐ. ܘܕܠܚܘܫܝܐ
ܢܕܠܚܘܢ ܒܪ̈ܥܝܢܐ ܕܡܗܝ̈ܡܢܐ. ܟܕ ܗܕܐ ܥܠܝܢ ܘܟܠܗ ܐܬܪ ܥܫܝܢ. ܗܝ ܕܠܐܘܣܝܐ
ܐܠܗܝܬܐ ܡܘܕܝܢ ܕܐܫܬܚܠܦ ܦܓܪܐ. ܘܗܘܐ ܕܡܫܪܝܢ ܚܕ ܟܝܢܐ ܕܐܠܗܐ ܡܠܬܐ
ܕܡܬܒܣܪ. ܘܐܡܪܝܢ ܕܗܢܘܢ ܒܠܚܘܕܝܗܘܢ ܕܘ̈ܝܐ ܘܬܟ̈ܝܠܐ. ܢܛܪܝܢ ܠܐ ܡܚܠܛܬܐ
ܘܕܟܝܬܐ ܠܐܠܗܘܬܐ ܕܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ. ܟܕ ܡܘܕܝܢ ܕܒܪܢܫܐ ܗܘ ܕܡܢ ܡܪܝܡ
ܐܝܟ ܕܐܡܪܝܢ ܐܢܘܢ. ܒܚܘܣܢܐ ܡܪܚܡܢܐ ܐܬܢܩܦ ܠܐܠܗܐ ܡܠܬܐ * ܘܡܫܬܘܬܦ   * 68 r°a.

1. Ms. ܡܚܘܐ. — 2. Ms. ܠܟܢܫܬܐ.

this, as is plain from what we have demonstrated, that in the dispensatory conjunction he is not without flesh : for he is one composed of two elements, the Godhead and the manhood, which have a perfect existence in their own sphere; but in his own nature he is known to be apart from flesh and blood, and without a body; not that he mingled flesh with the nature or with the essence[1] of the Godhead, but that he kept the Godhead sublime and pure and unmixed, in the characteristics of its own incorporeal character, as also he did not change the manhood which was hypostatically united to him, but kept it free and without change in its own characteristics. Wherefore also one may see that Nestorius and those who like Jews hold his opinions wish to reject the absence of change of the hypostatic union, and to put confusion into the minds of the believers, while they are everywhere making this charge, that we confess that the body was changed into the divine essence[1], and thereby hold one incarnate nature of God the Word, and they say that they themselves only, the wretched, unhappy men, keep the Godhead of the holy Trinity unmixed and pure, by confessing that the man from Mary, as they themselves say, in loving mercy was conjoined to

1. οὐσία.

ܠܗ ܒܒܪܘܬܐ ܘܒܫܘܠܛܢܐ ܐܠܗܝܐ. ܘܒܐܠܡܠܡܘܬܐ ܕܒܝܬܝܬܐ ܗܕܐ ܕܡܢ ܬܠܝܬܝܘܬܐ
ܪܒܝܥܝܘܬܐ ܥܒܕܝܢ. ܘܡܛܠ ܗܕܐ ܘܠܢܣܛܘܪܝܣ ܗܘ ܕܗܘܐ ܠܗܘܢ ܪܫܐ ܕܗܕܐ
ܫܛܝܘܬܐ. ܚܟܝܡܐ ܩܘܪܝܠܠܘܣ ܕܐܡܪ ܗܟܢܐ܀ ܡܛܠ ܗܢܐ ܐܦ ܡܫܝܚܐ ܡܬܩܪܐ
ܐܠܗܐ ܡܠܬܐ. ܡܛܠ ܕܐܝܬ ܠܗ ܢܩܝܦܘܬܐ ܗܝ ܕܠܥܠܡ. ܗܝ ܕܠܘܬ
ܡܫܝܚܐ. ܘܡܕܡ ܠܐ ܐܠܗܐ ܡܠܬܐ ܠܡܥܒܕ ܡܫܟܚ ܕܠܐ ܐܢܫܘܬܐ. ܝܕܥ ܠܗ ܓܝܪ
ܚܠܛܘܬܐ ܠܢܩܝܦܘܬܐ. ܠܘ ܠܘܬ ܐܠܗܘܬܐ ܐܝܟ ܚܟܝܡܐ ܚܕܬܐ ܕܒܡܠܦܢܐ܀ ܠܗ ܕܝܢ
ܗܘ ܠܗ ܠܡܫܝܢܐ ܙܥܘܪ ܗܘ ܗܘ ܣܥܪ ܗܘܝܐ. ܘܒܡܡܠܠܐ ܗܝ ܕܪܫܝܡ ܒܫܡܗ:
ܠܘܩܒܠ ܡܚܫܝ ܐܠܗܐ ܐܘ ܩܘܪܝܠܝܢܐ: ܕܥܒܕܗ ܐܝܟ ܕܒܫܘܐܠܐ ܘܦܘܢܝ ܦܬܓܡܐ ܐܡܪ
ܗܟܢܐ܀

ܡܚܫ ܐܠܗܐ ܐܡܪ܀ ܘܐܝܟܢܐ ܚܝܒܝܢ ܒܪܘܟܒܐ ܕܬܪܬܝ[1] ܟܝܢܘܬܐ. ܗܢܘܢ
ܕܚܕ ܟܝܢܐ ܡܒܣܪܢ[2] ܠܗ ܠܡܫܝܚܐ ܕܐܠܗܐ ܡܣܒܪܝܢ܀

ܐܘܪܬܘܕܘܟܣܐ ܐܡܪ܀ ܗܝ ܡܟܣܢܘܬܐ ܕܝܠܟܘܢ ܕܣܒܪܝܢ ܐܢܬܘܢ ܕܡܦܩ ܒܪܘܚܐ ܗܝ. *68 r° b.
ܗܝ ܡܟܣܢܘܬܐ. ܐܘܕܝܬܘܢ ܓܝܪ. ܕܚܕ ܟܝܢܐ ܡܛܝܒ ܠܗ ܠܡܫܝܚܐ. ܡܢ ܠܐ ܦܓܪܢܝܘܬܐ
ܘܦܓܪܐ. ܘܩܢܘܡܐ ܠܚܕܐ ܟܝܢܐ ܕܦܓܪܐ ܠܐܠܗܐ. ܗܝ ܕܝܢ ܕܡܬܠܐ ܐܠܗܘܬ

1. Ms. ܕܬܪܬܝ. — 2. Ms. ܐܡܪܝܢ.

God the Word and shares with him in sonship and divine authority, and by this ⌜self-created scruple⌝ they make the Trinity a quaternity. And for this reason the wise Cyril shows Nestorius also, who was their leader in this fatuity, speaking thus : « Therefore God the Word is named Christ also, because he has the eternal conjunction with Christ, and God the Word cannot do anything without the manhood : ⌜for he knows the coalescence exactly[2], not with the Godhead, as the new wise men amoug the doctors say »[3]. And the same man of small intellect weaves the same charge, and in the treatise entitled 'Against the Theopaschites or Cyrillians', which he composed in the form of question and answer, speaks thus :

« The Theopaschite says : 'And how can we be accused of the composition of the Diphysites, we who call Christ one incarnate nature of God?'

The orthodox[4] says : 'Your own refutation, which you think is a defence, itself refutes. For you have confessed that one nature is prepared for Christ, from incorporeality and a body, and a hypostasis with one nature

1. This represents ἐθελοθρησκεία (Col., II, 23). — 2. Cyr. ἀπηκρίβωται γὰρ εἰς ἄκραν συνάφειαν. — 3. *Ibid.*, 7 (ed. Pusey, VI, p. 116). — 4. ὀρθόδοξος.

ܕܦܠܓܝܢ ܕܬܪ̈ܬܝܢ¹ ܒܟܝ̈ܢܝܗܘܢ. ܗܢܘܢ ܕܝܢ ܟܝ̈ܢܐ ܡܣܬܪܩܝܢ ܡܢ ܩܢܘ̈ܡܐ ܕܩܢܝܢ ܠܚܘܕܐܝܬ
ܕܒܚܕ̈ܕܐ ܒܠܒܠܝܢ܀

ܘܬܘܒ ܒܬܪ ܐܚܪ̈ܢܝܬܐ ܒܗ̇ ܕܝܢ ܒܗ̇ ܒܡܡܠܠܘܬܐ܀

ܡܚܫ ܐܠܗܐ ܐܡܪ܆ ܡܢܐ ܡܬܪܢܐ ܐܢܬ ܩܠܦܬܐ ܕܡܝ̈ܐ ܕܐܬܐܫܕܬ ܒܝܡܐ܀

ܐܘܪܬܘܕܘܟܣܐ ܐܡܪ܆ ܡܢܐ ܐܚܪܢܐ. ܐܠܐ ܕܐܬܚܒܠܬ ܘܠܐ ܩܘܝܡܐ ܕܡܝ̈ܐ. ܒܣܘܓܐܗ
ܕܝܡܐ ܐܘܩܝܢܘܣ܀

ܡܚܫ ܐܠܗܐ ܐܡܪ܆ ܡܕܡ ܕܕܡܐ ܗܟܢܐ ܓܕܫ ܐܦ ܠܒܣܪܐ. ܠܐ ܓܝܪ ܬܣܒܪ ܕܙܥܘܪܐ
ܠܗ ܐܠܗܘܬܐ. ܒܕܘܡܝܐ ܡܢ ܝܡܐ ܠܘܬ ܒܣܪܐ ܐܝܟ ܕܠܫܘܚܠܦܐ ܕܩܠܦܬܐ܀

ܐܘܪܬܘܕܘܟܣܐ ܐܡܪ܆ ܠܐ ܡܫܬܚܠܦܢܘܬܐ ܡܕܡ ܐܡܪ ܐܢܬ ܒܫܘܚܠܦܐ. * ܐܘ
ܫܘܚܠܦܐ ܕܗܘ ܕܐܬܒܠܥ ܠܗܘ ܕܒܠܥܗ܀

* 68 v° a.

ܡܚܫ ܐܠܗܐ ܐܡܪ܆ ܫܘܚܠܦܐ ܕܠܐܠܗܘܬܐ ܕܐܘܣܝܐ ܕܦܓܪܐ܀

ܐܘܪܬܘܕܘܟܣܐ ܐܡܪ܆ ܟܕ ܩܐܡ ܟܝܢܗ ܕܦܓܪܐ. ܐܘ ܟܕ ܠܠܐ ܡܕܡ ܐܫܬܪܝ܀

1. Ms. ܕܬܪ̈ܬܝܢ.

of the incarnation of the Godhead. But this is the confusion of those who have two natures, that the natures themselves are deprived of the hypostases which they severally possess, that are confounded with one another' »[1].

And again farther on in the same treatise :

« The Theopaschite says : 'What do you think of an eggshell (?) of water that has been poured into the sea?' The orthodox[2] says : 'What else except that the unstable addition of the water has disappeared in the great volume of the sea?'

The Theopaschite says : ' Something similar happened also to the flesh : for do not think that the Godhead is smaller than the sea in relation to the flesh as compared with the shifting character of the eggshell'.

The orthodox[2] says : ' By « shifting character » do you mean a kind of instability, or the change of that which was swallowed up into that which swallowed it up?'

The Theopaschite says : ' The change of the essence[3] of the body into the Godhead '.

The orthodox[2] says : ' The nature of the body remaining, or being dissolved into non-existence? '

1. Kampffmeyer, ap. Loofs, Nestoriana, p. 369, from Add. 17210 f. 57 r° (another version). Our ms. was unknown to Kampffmeyer. — 2. ὀρθόδοξος. — 3. οὐσία.

ܡܚܫ ܠܐܠܗܘܬܐ ܐܡܪ܆ ܕܒ ܠܟܝܢܐ ܕܐܠܗܘܬܐ. ܚܠܦ ܐܘܣܝܐ ܕܒܣܪܢܝܘܬܐ
ܥܒܪ ܒܣܪܐ܀

ܟܕ ܠܥܠܠܬܐ ܕܕܐܝܟ ܗܠܝܢ ܡܬܟܬܫܢܝܬܐ[1] ܠܩܘܒܠ ܐܠܗܐ: ܗܘ ܢܣܛܘܪܝܣ
ܘܐܝܠܝܢ ܕܥܡܗ ܡܬܪܥܝܢ: ܠܗ ܣܪܝܩܐܝܬ ܡܪܟܒܝܢ ܟܠ ܠܘܩܒܠ ܬܘܕܝܬܐ
ܬܪܝܨܬܐ ܕܡܬܒܪܢܫܢܘܬܐ: ܐܝܟ ܕܡܩܕܡ ܐܡܪܬ: ܘܐܡܪܝܢ ܕܒܪ ܐܢܫܐ ܢܣܬܓܕ ܥܡ
ܠܬܠܝܬܝܘܬܐ. ܐܡܪܝܢ ܥܠ ܢܦܫܗܘܢ. ܕܠܐ ܚܘܠܛܢܐ ܢܛܪܝܢ ܠܚܕܝܘܬܐ ܕܟܝܢܐ
ܕܬܠܬܝܗܘܢ ܩܢܘܡܐ. ܟܕ ܠܐ ܡܘܕܝܢ ܕܐܠܗܐ ܡܠܬܐ. ܐܬܚܝܕ ܩܢܘܡܐܝܬ
ܠܒܣܪܐ ܕܐܝܬ ܠܗ ܢܦܫܐ ܡܬܒܝܢܢܝܬܐ. ܘܡܩܪܝܢ ܐܡܪܝܢ ܠܗ ܠܚܕܝܘܬܐ. ܗܝ
ܕܛܒ ܐܝܬܝܗ ܠܥܠ ܡܢ ܟܝܢܐ ܘܠܐ ܡܫܬܚܠܦܢܝܬܐ ܘܬܡܝܗܬܐ. ܡܛܠܗܕܐ ܘܕܘܪܬܐܘܣ
ܕܐܦܣܩܦܐ[2] ܕܡܪܩܝܢܘܦܘܠܝܣ ܗܘܐ. *ܘܡܢܬܗ ܡܢ ܡܢܬܗ ܕܟܢܘܫܬܐ ܘܫܘܥܬܐ ܝܗܘܕܝܬܐ
ܐܝܬܘܗܝ ܗܘܐ. ܠܗܘܝܘ ܕܝܠܗ ܕܡܪܩܝܢܘܣ: ܒܗ ܒܫܘܪܝܐ ܕܡܠܟܘܬܗ ܒܥܘܬܐ ܩܪܒ.
ܘܡܥܕܠ ܗܘܐ ܠܩܛܣܛܣܝܣ ܕܐܦܣܩܦܐ. ܘܠܬܪܥܝܬܐ ܚܠܝܡܬܐ ܕܥܕܬܐ ܩܕܝܫܬܐ.
ܘܗܟܢܐ ܐܡܪ܀ ܡܢ ܗܕܐ ܠܬܪܥܝܬܗܘܢ ܕܐܝܟ ܗܢܐ ܓܘܚܟܢܝܬܐ ܗܘ ܕܝܢ

* 68 v° b.

1. Ms. sing. — 2. Ms. om. ܕ.

The Theopaschite says : ‘ The flesh passing into the nature of the Godhead instead of the essence[1] of flesh ’ »[2].

While very vainly putting together such reasons against the right confession of the Humanization, as I said before, reasons which contend against God, and saying that a man should be worshipped with the Trinity, Nestorius and those who think with him state of themselves that they preserve the unity of nature of the three hypostases unmixed, in that they do not confess that God the Word was hypostatically united to flesh possessing an intelligent soul, and call the union that is so far above nature and immutable and wonderful mingling. Wherefore also Dorotheus, who became bishop of Marcianopolis[3], and belonged to the same Jewish company and party, presented a petition to Marcian's own self at the very beginning of his reign, and found fault with the position[4] held by the bishops, and the sound opinion of the holy churches; and he speaks thus : « Therefore, merciful kings, in consideration of their so ridiculous, that is lamentable, opinions, renew the firm maintenance of the connaturality while it is possible, while there is time, by recalling Nestorius from exile[5], and join together the people of Christ who are divided, lest,

1. οὐσία. — 2. Not otherwise known. — 3. Zach. Rh., III, 1; *P. O.*, VIII, 83 L; C. B. M., p. 553, 927, 956, 967; Le Quien. I, 1218. — 4. κατάστασις. — 5. ἐξορία.

ܡܬܒܥܬܢܝܬܐ ܡܬܒܥܝܢ ܐܝܟ ܩ̈ܕܡܝܐ ܡܬܬܢܝܢ. ܠܡܬܦܢܝܢܘܬܐ ܕܩܘܡܐ ܒܝܫܬܐ
ܒܝ ܡܟܝܠ: ܟܕ ܐܝܟ ܕܣܒܐ. ܟܕ ܡܬܐܡܪ ܗܢܝ ܡܢ ܐܒܗܘܬܐ ܕܡܬܦܪܣܘܬܗ. ܣܒܪܗ.
ܘܟܬܒܗ ܕܩܕܝܫܐ ܕܩܘܪܝܠܘܣ. ܒܢܝܗ ܐܚܪܢܐ. ܘܠܐ ܗܘ ܕܠܐ ܠܝܬܝܗ. ܗܟܢܐ ܕܟܬܒ
ܠܣܘܩܝ. ܟܕ ܗܟܢܐ ܠܐܓܪܬܐ ܗܝ ܩܕܡܝܬܐ ܡܬܐܡܪܬܐ ܕܐܡܪ ܗܟܢ[ܐ] ܐܠܐ
ܡܫܟܚܐ ܡܘܬܪܘܬܗ ܒܟܠ ܕܗܘܐ ܗܢܝ ܕܡܫܬܥܒܕܝܢ: ܡܛܠ ܕܐܝܬܝܗ ܡܫܠܡܢܬܐ ܕܟܠܗ
ܣܘܩܝܢܣܘܣ[1]: ܗܢܐ ܕܡܢ ܠܟܠ ܟܬܒܐ ܟܬܘܒܐ. ܗܟܢܐ ܐܡܪ. ܡܫܟܚܐ ܕܝܢ ܗܘ
ܕܦܓܪܐ ܐܠܗܝܐ. ܠܐ ܡܫܟܚܐ ܕܢܫܬܚܠܦ ܦܓܪܐ ܕܡܢ ܐܪܥܐ. ܘܠܐ ܡܬܗܦܟ * ܗܘ ܓܝܪ.
ܘܐܠܐ ܐܡܪܝܢ ܠܗ ܠܐܠܗܘܬܐ ܐܝܟ ܕܥܒܝܕܐ. ܘܐܝܟ ܐܝܕܐ ܕܡܩܒܠܐ ܠܗ ܡܕܡ ܗܘ ܕܠܐ
ܐܝܬܘܗܝ ܕܝܠܗ ܒܟܝܢܐ. ܫܘܝܐ ܗܘ ܓܝܪ ܠܡܟܢܫܘܬܐ ܕܠܐ ܦܐܝܘܬܐ ܗܘ ܕܢܐܡܪ
ܘܐܫܬܚܠܦ ܦܓܪܐ ܠܟܝܢܐ ܕܐܠܗܘܬܐ. ܘܐܦ ܗܘ ܐܚܪܢܐ ܕܐܫܬܚܠܦ ܡܠܬܐ ܠܟܝܢܐ
ܕܒܣܪܐ. ܐܝܟ ܓܝܪ ܕܗܢܐ ܠܐ ܡܫܟܚܐ. ܠܐ ܡܫܬܚܠܦܢܐ ܓܝܪ ܘܠܐ ܡܬܦܠܚܢܐ
ܐܝܬܘܗܝ. ܗܟܢܐ ܘܐܦ ܐܚܪܢܐ. ܠܐ ܓܝܪ ܐܝܬܘܗܝ ܡܢ ܗܟܝܢ ܕܡܫܟܚܢ. ܕܠܐܘܣܝܐ
ܐܘ ܠܟܝܢܐ ܕܐܠܗܘܬܐ ܡܫܟܚ ܕܢܦܠ ܡܕܡ ܡܢ ܒܪ̈ܝܬܐ. ܒܪܝܬܐ ܗܘ ܕܝܢ. ܐܦ
ܦܓܪܐ. ܡܕܝܢ ܐܠܗܝܐ ܗܘ ܐܡܪܝܢ ܕܐܝܬܘܗܝ ܦܓܪܗ ܕܡܫܝܚܐ. ܡܛܠ ܕܐܦ ܦܓܪܐ
ܕܐܠܗܐ ܐܝܬܘܗܝ. ܘܡܨܡܚ ܠܐ ܡܬܡܠܠܢܐ ܫܘܒܚܐ. ܠܐ ܡܬܚܒܠܢܐ. (ܩܕܝܫܐ.)[2]

* 69 r° a.

1. Ms. ܣܘܩܣܘܣܘܣ. — 2. Ms. om., Cyr. ἅγιον; see p. 66, l. 4.

as I pray may not happen, the past be repeated »[1]. The holy Cyril therefore, having exposed such old people's fables and Jewish tales[2] in every part of his writings, in the first letter to Succensus also, which I mentioned above, said thus : « But it is impossible for a body taken from earth to endure the change into the divine nature; for it cannot be done. And, if not, we speak of the Godhead as a thing that is made, and as a thing that has taken into it something that is not its by nature. For on the score of impropriety it is equal for us to say that the body was changed into the nature of Godhead, and also the other thing too that the Word was changed into the nature of flesh. For, as this is impossible (for he is invariable and immutable), so also is the other. For it is not among possibilities that any created thing can pass into the essence or nature of Godhead. But the body too is a created thing. Accordingly we say that Christ's body is divine, because it is also God's body, and resplendent with ineffable glory, incorruptible, holy, life-giving : but, that it was changed into the nature

1. Not otherwise known. Citations from the letter are found in G 53 r° b and L 24 r° b. — 2. I Tim., IV, 7; Tit., I, 14.

* 69 r° b.

K 66 v°.

1. Ms. om.; see p. 60, l. 13.

of Godhead, none of the holy fathers has either thought or said, nor do we ourselves so hold »[1]. This fact therefore according to the expression of the doctor, that the body of the Word is resplendent with ineffable glory, incorruptible and holy and life-giving, Gregory the Theologian also in the demonstration contained in the letter to Cledonius demonstrated by saying that the Godhead overcame the incarnation[2]. Accordingly the flesh remained flesh, even after the God-befitting Resurrection and Ascension, but adorned with divine and ineffable glory, and with all the excellencies that befit God; and it is divine as something that is the body of God, and it was not changed into the essence[3] of the Godhead. It is in this meaning that the expression of the doctor with which we are now concerned also should rightly be understood that God the Word is one and not without flesh : for he is incarnate by hypostatic union in flesh possessing an intelligent soul (but in his own nature he is without flesh and blood), that is, without mixture

1. Ep. 45 (*P. G.*, LXXVII, 236). — 2. Ep. 101 (*P. G.*, XXXVII, 181). — 3. οὐσία.

ܐܠܗܘܬܗ. ܗܢܘ ܕܝܢ. ܠܐ ܡܣܬܟܠܢܝܬܐ¹ * ܥܡ ܗܠܝܢ ܕܐܝܬ ܠܗ ܒܐܘܣܝܐ ܡܟܝܢܐܝܬ * 69 v° a.
ܕܝܠܗ. ܗܢܐ ܗܘ ܕܝܢ ܐܠܗܘܬܐ ܕܠܐ ܦܓܪ. ܘܠܐ ܡܫܬܚܠܦܢܝܬܐ. ܘܠܐ ܡܬܕܪܟܢܝܬܐ܀
ܗܘ ܕܝܢ ܕܐܡܪܬܘܢ ܠܚܪܬܐ: ܕܡܢ ܡܚܒܠܐ ܕܐܢܫܝܢ ܐܡܪ. ܗܘ ܕܒܩܠܝܠ ܠܗܠ ܦܢܛܣܝܐ²
ܘܡܫܢܐ ܕܡܬܬܦܢܐ ܣܓܝ: ܗܘ ܕܪܕܐ ܕܢܬܪܥܐ ܠܡܠܬܐ ܕܐܠܗܐ ܒܠܐ ܡܬܬܚܡܢܘܬܐ
ܕܐܘܣܝܐ ܕܐܠܗܘܬܗ ܠܒܪ ܡܢ ܒܣܪܐ. ܣܓܝ ܣܟܠ. ܘܠܐ ܗܘܐ ܐܠܗܝܐ. ܐܦ
ܓܝܪ ܟܕ ܠܐ ܡܬܬܚܡܢܐ ܗܘ ܡܠܬܗ ܕܐܠܗܐ. ܟܠܗ ܐܬܚܝܕ ܠܒܣܪܐ ܗܘ ܕܐܬܢܣܒ
ܡܢ ܩܕܝܫܬܐ ܒܬܘܠܬܐ ܝܠܕܬ ܐܠܗܐ ܘܒܬܘܠܬ ܒܟܠܙܒܢ ܡܪܝܡ. ܘܗܘ ܩܢܘܡܗ
ܕܡܠܬܐ ܘܠܐ ܡܥܒܕܢܘܬܐ ܡܢܬܢܝܬܐ ܐܝܟ ܕܒܢܒܝܐ܀ K 66 v°.

ܘܐܝܟܢܐ ܗܟܝܠ ܠܗ ܕܓܘܚܟܐ
ܐܠܗܘܬܗ³. ܠܗܘ ܕܟܠܗ ܒܗ ܒܩܢܘܡܐ
ܐܠܗܝܐ ܒܟܝܢܐܝܬ ܐܟܚܕܐ ܘܡܕܪ (sic): ܐܬܚܝܕ
ܠܦܓܪܐ ܕܢܐܡܪ ܐܝܬ ܠܗ ܦܘܠܚܢܐ.
ܘܠܡܐܡܪܘܗܝ ܠܒܪ ܡܢ ܒܣܪܐ. ܘܐܦ
ܒܪܒܘܬܐ ܕܐܠܗܘܬܗ ܕܠܐ ܣܟܐ. ܠܪܒܘܬܗ * C 69 v° b.
ܓܝܪ ܠܝܬ ܣܟܐ ܐܝܟܢܐ ܕܐܡܪ ܕܘܝܕ. ܘܟܠ

ܕܒܢܒܝܐ. ܐܝܟܢܐ ܗܟܝܠ ܠܗ ܕܓܘܚܟܐ
ܗܝ. ܕܠܗܘ ܕܟܠܗ ܒܗ ܒܩܢܘܡܐ ܐܠܗܝܐ
ܒܟܝܢܐܝܬ ܐܟܚܕܐ ܘܬܕܡܘܪܬܐܝܬ ܐܬܚܝܕ
ܠܦܓܪܐ. ܢܐܡܪ ܠܒܪ ܡܢ ܒܣܪܐ. ܐܦ
ܒܠܐ ܡܬܬܚܡܢܘܬܐ. ܠܪܒܘܬܗ ܓܝܪ ܠܝܬ
ܣܟܐ. ܐܝܟܢܐ ܕܐܡܪ * ܕܘܝܕ. ܘܟܠܡܕܡ
ܡܠܐ. ܘܠܥܠ ܡܢ ܟܠ ܐܝܬܘܗܝ. ܘܠܐ

1. Ms. with stop following. — 2. Ms. ܦܢܛܣ̈ܝܐ. — 3. Ms. ܐܠܗܘܬܗ.

with what he possesses in his essence[1] and nature, that is the bodiless and immutable and incomprehensible Godhead.

As for what you say at the end that the man who easily follows illusions(?)[2] and shifts his ground widely said on the advice of certain persons, that we must think of the Word of God in the infinity of his divine essence[1] without flesh, is very foolish and senseless. Even though the Word of God is infinite, the whole of him was united to the flesh that was received from the holy Virgin, the God-bearer and ever-virgin Mary, even the very person of the Word and not a partial operation as in the prophets. How then is it anything but ridiculous for us to say that he who was in the actual divine hypostasis wholly united to a body naturally as well as miraculously is without flesh, even in ⌈the greatness of his infinite Godhead[3]? For 'there is no limit to his greatness'[4], as David said, and he fills everything, and is above everything, and cannot be comprised by anyone. And the subtlety of

1. οὐσία. — 2. The best emendation of an impossible text that I can make. — 3. A. v. (C) 'infinity'. — 4. Ps. CXLIV, 3.

ܦܓܪܐ. ܘܟܠܗ ܥܡ ܟܠ ܐܝܬܘܗܝ. ܘܡܥܠܝܐ ܐܝܬܘܗܝ ܠܟܠ. ܘܫܠܝܛܘܬܗ
ܘܐܝܬܘܗܝ ܠܐ ܡܬܚܕܢܢܐ ܠܟܠܗܝܢ ܕܐܪܐ[1]. ܠܐ ܡܬܥܩܒܢܝܬܐ ܐܠܗܝܬ
ܕܐܝܬܘܗܝ܀ ܠܡܠܬܐ ܘܠܗܘܢܐ. ܕܐܝܟܢܐ ܟܠܗ ܐܝܬܘܗܝ
ܗܘܐ ܒܒܣܪܐ. ܘܟܠܗ ܒܟܠܗܝܢ ܘܟܠܗ ܠܥܠ ܡܢ ܟܠ ܘܗܘ ܫܠܝܛ ܥܠ ܟܠ ܒܠܐ ܫܘܡܠܐ ܐܝܟ ܟܠ.
ܕܗܘ ܕܝܢ ܩܢܘܡܗ ܕܐܠܗܐ ܡܠܬܐ: ܡܗܝܡܢܝܢܢ ܕܐܬܒܣܪ: ܐܝܟ ܡܫܠܡܢܘܬܐ ܕܡܢ
ܠܥܠܡ ܫܠܝܚܝܬܐ ܕܥܕܬܐ ܡܫܠܡܬܐ ܗܝ ܕܝܢ ܠܘܬܢ ܝܬܝܪܐ ܗܝ ܕܒܣܗܕܘܬܐ ܠܘܬ ܐܝܠܝܢ
ܕܚܕ ܙܒܢ ܗܝܡܢܘ ܒܣܒܪܬܐ ܟܕ ܝܘܚܢܢ ܐܠܗܝܐ ܒܡܠܐ ܡܢ ܐܘܢܓܠܣܛܐ ܐܡܪ
ܕܡܠܬܐ ܒܣܪܐ ܗܘܐ ܘܐܓܢ ܒܢ. ܒܪܡ ܡܛܠ ܕܐܝܬ ܒܗܕܐ ܦܘܠܓܐ: ܘܕܟܠ
ܟܠܗ ܚܪܝܢܐ ܬܪܥܐ ܢܣܟܪ. ܬܐܬܐ[2] ܠܢ ܠܥܘܕܪܢܐ ܐܦ ܒܗܕܐ. ܒܪܡ ܡܠܘܗܝ ܕܝܠܗ
ܕܐܒܐ ܐܡܪ ܐܢܐ ܕܝܢ ܩܕܝܫܐ ܩܘܪܝܠܠܘܣ. ܕܒܗܘ ܡܦܩ ܒܪܘܚܐ ܕܩܦܠܐܘܢ ܕܬܪܝܢ
ܕܠܘܬ ܬܐܕܘܪܝܛ[ܘܣ] * ܛܥܝܐ ܗܟܢܐ ܟܬܒ܀ ܟܕ ܢܣܛܘܪܝܘܣ ܗܟܝܠ ܡܥܒܪ ܦܢܝ ܒܟܠ
ܘܡܪ ܠܡܘܠܕܐ ܕܒܒܣܪ: ܘܡܥܠܢܘ ܚܝܕܐ ܕܫܘܠܛܢܐ ܒܠܚܘܕ ܠܢ: ܘܐܡܪ ܕܒܪ
ܐܢܫܐ ܐܬܢܩܦ ܠܐܠܗܐ: ܕܒܫܘܝܘܬ ܫܡܐ ܕܒܪܘܬܐ ܡܝܩܪ. ܐܬܐܠܨܢ ܟܕ ܠܩܘܒܠܐ
ܗܠܝܢ ܕܗܘ ܡܬܬܥܡܢ. ܕܚܝܕܐ ܩܢܘܡܝܐ ܢܐܡܪ ܕܗܘܐ. ܟܕ ܗܝ ܩܢܘܡܝܬܐ

* 70 r° a.

1. Ms. ܕܐܪܐ. — 2. Sic ms.

the mystery cannot be explored by reason and intellect, how the whole of him was in flesh, and the whole of him is in all things and the whole of him is superior to all things and he himself is Ruler of all in infinity. But, that we believe that the very hypostasis of God the Word became incarnate, according to the apostolic tradition of the church that has been handed down from of old, it is superfluous for us to demonstrate by testimonies to those who have once believed in the Gospel, when John who was divine in words beyond the evangelists said, « The Word became flesh and came to dwell in us »[1]. However, since there is a doubt about it, and in order that we may close the doors against all contention, on this point too let the words of the father himself, I mean the holy Cyril, come to our assistance, who in the defence of the second chapter[2] addressed to Theodoret the deceiver wrote thus : « Since Nestorius therefore everywhere eliminates the birth in flesh, and introduces among us a union of authority only, and says that a man was conjoined to God, who is honoured by identity of name of sonship, in contending against his propositions we were compelled to say that the hypostatic union took place, in which expression

1. John, I, 14. — 2 κεφάλαιον.

ܘܠܐ ܡܕܡ ܐܚܪܢܐ ܡܫܘܕܥܐ. ܠܒܪ ܡܢ ܗܕܐ ܒܠܚܘܕ. ܕܗܘ ܟܝܢܐ ܐܘ ܩܢܘܡܗ
ܗܘ ܕܐܝܬܘܗܝ ܗܘ ܡܠܬܐ. ܟܕ ܠܟܝܢܐ ܐܢܫܝܐ ܐܬܚܝܕ ܫܠܝܢ ܡܢ ܫܘܚܠܦܐ
ܘܡܘܠܒܠܐ. [ܐ]ܝܟܢܐ ܕܙܒܢܬܐ [ܣ]ܓܝܐܬܐ ܐܡܪܢ ܚܢܢ. [ܚ]ܕ ܡܫܝܚܐ ܡܬܝܕܥ
[ܘ]ܐܝܬܘܗܝ. ܗܘ ܗܘ ܐܠܗܐ ܘܒܪܢܫܐ. ܒܗ ܒܗܘ ܐܣܟܡܐ ܡܦܩܩܠܢܘܬܐ. ܒܗܝܢ ܒܗ
ܒܗܝܢ ܒܡܠܐ ܐܝܟ ܗܠܝܢ ܐܡܪ. ܒܗ ܓܝܪ ܟܠܗ ܡܘܠܝܐ ܕܐܠܗܘܬܐ ܓܘܫܡܢܐܝܬ.
ܗܢܘ ܕܝܢ. ܠܘ ܒܢܣܝܒܘܬܐ ܦܫܝܛܐܝܬ. ܐܝܟ ܢܘܗܪܐ ܕܡܢܗܪ. ܐܘ ܢܘܪܐ ܕܡܫܚܢܐ
[ܠ]ܐܝܠܝܢ ܕܩܪܝܒܝܢ ܠܗ * ܚܡܝܡܘܬܐ. ܐܠܐ ܕܐܝܟܢܐ ܕܐܡܪ. ܕܗܘ ܟܝܢܐ ܐܠܗܝܐ ܘܠܐ
ܡܬܛܘܫܐ. ܠܗܘ ܡܕܡ ܕܡܬܝܕܥ ܕܐܝܬܘܗܝ. ܡܥܡܪܐ ܥܒܕܗ ܐܝܟ ܕܐܡܪܢܐ ܒܚܝܕܝܘܬܐ
ܫܪܝܪܬܐ. ܠܗܝܟܠܐ ܕܡܢ ܒܬܘܠܬܐ. ܗܟܢܐ ܓܝܪ ܡܬܝܕܥ ܕܐܝܬܘܗܝ ܚܕ ܡܫܝܚܐ
ܝܫܘܥ. ܕܟܠܗ[1] ܕܝܢ ܐܝܬܘܗܝ ܗܘܐ ܒܦܓܪܐ: ܘܩܢܘܡܐܝܬ ܡܚܝܕ ܗܘܐ ܠܗ: ܕܟܠ
ܡܠܐ ܗܘܐ ܡܢܗ ܐܠܗܐܝܬ. ܗܘ ܡܫܪܪ ܒܡܠܐ[2] ܕܝܠܗ. ܐܦ ܓܝܪ ܒܐܘܢܓܠܝܘܢ
ܕܝܘܚܢܢ ܟܬܝܒ. ܕܐܡܪ ܠܗ ܠܢܝܩܕܡܘܣ. ܠܐ ܐܢܫ ܣܠܩ ܠܫܡܝܐ. ܐܠܐ ܗܘ
ܕܢܚܬ ܡܢ ܫܡܝܐ. ܒܪܗ ܕܐܢܫܐ ܗܘ ܕܐܝܬܘܗܝ ܒܫܡܝܐ. ܟܕ ܠܐ ܠܗ ܒܗܘ ܕܗܘܐ
ܒܪܢܫܐ ܢܚܬ ܡܢ ܫܡܝܐ. ܠܘ ܓܝܪ ܡܢ ܫܡܝܐ ܐܚܬ ܒܣܪܐ. ܐܠܐ ܢܣܒܗ ܡܢ

* 70 r° b.

1. Ms. ܕܝܢ ܟܠܗ. — 2. Ms. ܒܡܠܐ.

the word 'hypostatic' denotes nothing else except this only, that the nature itself or his hypostasis, which is the Word himself, after it has been united to human nature without variation and confusion, as we have often said, is recognised as one Christ [and] is so, the same God and man »[1]. After the same fashion in the Scholia also he comes forward with the same words as follows : « 'For in him dwelt all the fulness of the Godhead bodily', that is not by assumption simply[2], like light that shines, or fire that imparts its heat [to] the objects near it, but, if we may so say, that the divine and incontaminable nature itself by a true union as I have said made the temple from the Virgin a dwelling-place for that which he is recognised to be. For thus Christ Jesus is recognised to be one »[3]. But, that the whole of him was in a body, and was hypostatically united to it, him of whom all things were divinely full, he himself confirms by his own words. For it is written in the Gospel of John also that he said to Nicodemus, « No man hath gone up to heaven, except him who came down from heaven, the Son of man who is in heaven »[4]; though he did not come down from heaven in that he became man, for he did not bring the flesh down from

1. Cyr., ed. Pusey, VI, p. 404. — 2. ἁπλῶς. — 3. Schol. de Inc. Unig., 27 (ed. Pusey, VI, p. 550); in Latin only. — 4. John, III, 13.

ܒܬܘܠܬܐ ܩܕܝܫܬܐ. ܕܐܝܬܝܗ ܒܪ ܓܢܣܢ ܘܡܢ ܟܝܢܢ. ܐܦ ܠܐ ܬܘܒ ܟܕ ܠܘܬ
ܢܝܩܕܡܘܣ ܡܡܠܠ ܗܘܐ. ܦܓܪܢܐܝܬ ܐܝܬܘܗܝ ܗܘܐ ܒܫܡܝܐ. ܐܠܐ ܠܐ ܦܓܪܢܐܝܬ
* ܟܕ ܕܐܝܬܘܗܝ ܐܠܗܐ. ܡܠܝܢ ܗܘܘ ܡܢܗ ܐܡܝܢܐܝܬ ܫܡܝܐ ܘܐܪܥܐ. ܘܡܕܡ ܕܠܥܠ (* 70 v° a.)
ܡܢ ܫܡܝܐ. ܒܡܐܡܪܐ ܕܝܢ ܕܬܡܝܢܝܐ ܕܦܬܓܡܐ ܕܬܪܝܢ ܕܗܢܘܢ (ܕܠܘܩܒܠ)[1] ܝܘܠܝܢܘܣ
ܗܘ ܪܒܐ ܒܕܚܠܬ ܫܐܕ̈ܐ: ܕܥܠ ܕܚܠܬ ܐܠܗܐ ܕܟܪܣܛܝܢܐ ܡܬܟܬܒܝܢ ܠܗ.
ܡܚܘܐ ܗܘ ܡܠܦܢܐ. ܕܐܝܟܢܐ ܗܘ ܡܠܬܗ ܕܐܠܗܐ. ܟܕ ܟܠܗ ܒܟܠ ܐܝܬܘܗܝ.
ܐܬܚܝܕ ܩܢܘܡܐܝܬ ܠܒܣܪܐ ܗܘ ܕܡܢ ܩܕܝܫܬܐ ܡܪܝܡ. ܘܠܥܠ ܡܢ ܟܠ ܒܪܝܬܐ.
ܠܟܠ ܡܠܐ[2] ܒܢܣܒܬܐ ܕܡܢܗ. ܗܢܘܢ ܕܝܢ ܡܢܗ ܡܬܪܓܫܢܐܝܬ. ܘܠܐ ܣܪܝܩ.
ܐܦ ܠܟܠܗܝܢ ܕܐܝܬܝܢ. ܒܝܬܪܘܬܐ ܣܓܝܐܬܐ ܕܒܪܘܚܬܐ ܘܕܠܝܬ ܠܡܐܡܪ
ܕܟܡܐ. ܗܝ ܠܐ ܡܣܬܝܟܢܘܬܐ ܕܪܒܘܬܗ[3]. ܥܒܪܐ ܘܡܪܝܡܐ ܠܟܠ. ܠܗܘ ܕܐܝܟ ܕܒܪܐ
ܡܠܘ ܕܐܫܥܝܐ. ܟܠܗܘܢ ܥܡܡ̈ܐ ܐܝܟ ܢܛܦܬܐ ܡܢ ܩܕܣܐ. ܘܐܝܟ ܚܠܐ ܕܡܣܐܬܐ
ܐܬܚܫܒܘ. ܐܡܪ ܕܝܢ ܬܘܒ. ܗܟܢܐ ܩܕܝܫܐ ܩܘܪܝܠܠܘܣ܆ ܗܘܐ ܓܝܪ ܐܝܟ ܕܐܡܪܬ.
ܒܕܡܘܬܐ ܕܒܢܝ̈ܢܫܐ ܐܝܟ ܕܟܬܝܒ. * ܘܒܐܣܟܡܐ ܕܝܠܢ ܐܢܫܝܐ ܫܪܝܪܐܝܬ. ܒܪܡ ܠܐ (* 70 v° b.)
ܕܐܬܚܒܫ ܐܡܪܢ. ܗܘ ܠܐ ܡܬܬܚܕܢܐ. ܐܦ ܠܐ ܕܒܡܚܝܕܘܬܐ ܕܦܓܪܐ ܐܬܚܒܫ. ܗܟܝܠܐ

1. Ms. ܗܢܘܢ (sic). — 2. Ms. ܡܠܝܐ. — 3. Ms. ܕܪܒܘܬܗ.

heaven, but he received it from the holy Virgin, flesh that is of our race, and of our nature. Nor again, when he was speaking to Nicodemus, was he corporeally in heaven; but incorporeally, in that he is God, heaven and earth and what is above heaven were perpetually full of him. And in the eighth section of the second of the books against[1] Julian the great in demon-worship, which were written by him in defence of the Christian religion, the doctor shows how the Word of God, while he is all in all, was hypostatically united to the flesh derived from the holy Mary, and, beyond every creature, filled all things by reception from him (in a suprasensual sense nothing is empty of him), though the infinity of his greatness surpasses and soars above all things that exist with a great space between (how great it is impossible to say) : by whom according to the words of Isaiah « all the nations have been reckoned as a drop from a pot, and as the sand of a balance »[2]. But the holy Cyril again speaks thus : « He has become, as I said, in the likeness of men, as it is written, and in our human appearance truly. Nevertheless we did not say that he who cannot be comprised was

1. The Syriac is corrupt and the emendation doubtful. — 2. Is., XL, 15.

ܗܘ ܓܝܪ ܣܟܠܘܬܐ ܘܠܐ ܗܒܠܐ ܡܫܡܠܝܐ ܕܡܕܡ ܕܕܐܝܟ ܗܢܐ ܢܐܡܪ ܥܠ ܐܠܗܐ.
ܗܘ ܕܒܟܝܢܐ ܘܒܫܪܪܐ. ܟܕ ܓܝܪ ܚܕ ܗ[ܘ] ܐܝܬܘܗܝ ܘܠܚܘܕܝܘܗܝ ܒܪܐ: ܘܠܥܠ
ܡܢ ܟܠܗ ܦܢܛܣܝܐ ܐܢܫܝܬܐ ܡܫܡܠܝܐܝܬ. ܟܠܗ ܐܝܬܘܗܝ ܒܝܕ ܡܘܗܒܬ[ܐ]
ܒܟܠ ܐܢܫ. ܘܒܟܠ [ܚܕ] [1] ܒܡܬܩܪܒܢܘܬܐ. ܟܕ ܠ[ܐ] ܡܬܦܠܓ. ܐܦ ܠܐ ܡܬܦܣܩ.
ܐܠܐ ܠ[ܥܠ] ܡܢ ܟܠ ܒܟܝܢܐ. ܘܒܟܠ ܐܝܟ ܐܠܗܐ. ܒܗ[ܘ] ܕܝܢ ܦܓܪܐ ܕܕܟܐ
ܒܟܠ ܘܩܕܝܫܐ. ܒܗܢ ܕ[ܝܢ] ܟܠܗ ܡܘܠܝܐ ܕܐܠܗܘܬ[ܐ] ܓܘܫܡܢܐܝܬ. ܐ[ܝܟ]
ܕܟܬܝܒ. ܘܐܝܬܘܗܝ ܗܘ[ܐ] ܐܝܟ ܕܒܒܣܪܐ ܕܝܠ[ܗ]. [2] ܒܪܡ ܡܠܐ ܗܘ[ܐ] ܡܢܗ
ܘܡܠܝܐ ܟܠ܀ ܒܟܬܒܐ ܕܝܢ [ܗܘ] ܕܠܘܬ ܡܠܟܬܐ: ܗ[ܘ] ܕܐܝܬܘܗܝ ܫܘܪܝܗ.
ܠܗܢܘܢ ܕܠܟܪܘܙܘܬ[ܐ] ܐܠܗܝܬܐ ܘܫܡܝܢܝܬ[ܐ] * ܡܫܡܫܝܢ. ܡܦܫܩ ܘܡܢܐ ܐܝܟܢܐ.
ܗܝ ܕܡܠܬܗ ܕܐܠܗܐ ܘܟܠܗ ܡܘܠܝܐ ܕܐܠܗܘܬܐ ܥܡܪ ܒܒܣܪܐ ܐܝܟܢܐ ܕܟܬܝܒ
ܠܦܘܠܘܣ. ܗܟܢܐ܀ ܕܡܗܝܡܢܝܢ ܕܝܢ ܕܗܘܐ ܡܠܬܐ ܒܣܪܐ. ܠܘ ܐܝܟ ܕܒܫܘܢܝܐ
ܐܘ ܫܘܚܠܦܐ. ܐܠܐ ܡܛܠ ܐܝܬ ܕܥܡܪ ܒܢ. ܘܗܘ ܡܠܠ ܕܢܐܡܪ ܬܪܝܨܐܝܬ ܠܦܓܪܐ ܗܘ ܕܒܫܪܪܐ
ܐܬܚܝܕ ܠܗ. ܕܢܥܒܕ ܐܝܬ ܠܗ [ܗ]ܘܠܟܝܢܘܬܐ ܠܐܘܪܚܐ ܠܡܐܡܪ. ܡܢ ܠܡܥܡܘܪܐ
ܕܡܠܟܬܐ ܕܒܒܣܪܐ ܩܪܝܐ: ܐܘ ܒܟܠ ܚܝܘܬܐ ܥܬܝܪܐ ܡܪܘܚ ܗܘܐ ܦܘܠܘܣ ܐܠܗܝܐ.

* 71 r° a.

1. Cyr. τοῖς καθ' ἕνα. — 2. Cyr. ἰδίᾳ.

confined, nor that he was inclosed in the limits of the body. For it is utterly silly and complete folly to say anything of the kind of him who is by nature and in truth God. For, while he is one and the only Son, and completely above all human phantasy, the whole of him is in virtue of a gift in every man, and in each [one] by presence, not being divided nor cleft asunder, but [above] everything by nature, and in everything as God. But in that all-pure and holy body 'all the fulness of the Godhead bodily has come to dwell', as it is written. And he was as in his own flesh, but still even so he filled all things from him »[1]. And in the treatise addressed to the queens the opening words of which are, 'Those who administer the divine and heavenly preaching', he explains the meaning of the statement that the Word of God and all the fulness of the Godhead came to dwell in flesh as written by Paul in this way : « But we believe that the Word became flesh, not by way of removal or change, but rather that he came to dwell in us, and, to speak correctly, made the body that was in truth united

1. *P. G.*, LXXVI, 940.

[illegible]

* 71 r° b.

1. Ms. sing. — 2. Ms. om. [illegible] — 3. Ms. [illegible] — 4. Ms. [illegible]

to him, possessing an intelligent soul, his own temple. And the divine Paul, declaring the indwelling of the Word in the holy flesh, or the true union, said that in him all the fulness of the Godhead came to dwell, not so much by way of assumption or presence, or by way of a gift of grace, but bodily, that is in essence; as in the case of a man also it is said [that] his spirit dwells in him, though it is not something different from him »[1]. How then shall we say [that] he who is wholly in everything by way of gift, and in each man in presence (for he receives all things from him and they depend upon his presence), and who further also is in everything and is nowhere cleft asunder or divided, and further is wholly in the all-holy flesh in essence, and so is united to it, after the fashion in which the soul of a man like us is united to its own body, how shall we say that he is without his own flesh, because he filled all these things with the gift of himself, he who is infinite, and is wholly in everything? But to inquire into such a marvellous subject is a piece of utter foolishness : for glorious things are sealed by faith only. In the other treatise addressed to the religious virgin queens, Arcadia and Marina, which begins, 'The world's boast', the same wise Cyril

1. Ad regin.. 14 (ed. Pusey, VII. p. 285).

ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ. ܕܡܛܠ ܝܠܕܬ ܐܠܗܐ ܡܪܝܡ: ܘܡܛܠ ܡܘܠܕܗ
* ܕܡܠܬܐ ܐܠܗܐ. ܐܡܪ ܗܟܢܐ܆ ܚܠܦ ܕܝܢ ܫܡܫܐ ܠܫܡܫܐ ܕܙܕܝܩܘܬܐ ܠܐ ܡܣܬܝܟܢܐܝܬ   * 71 v° a.
ܛܥܢܬ. ܘܠܐ ܬܒܥܐ ܕܐܝܟܢܐ. ܐܝܟܐ ܓܝܪ ܕܐܠܗܐ ܨܒܐ. ܡܬܙܟܝܐ ܛܟܣܐ ܕܟܝܢܐ. ܨܒܐ
ܓܝܪ ܐܫܟܚ. ܢܚܬ. ܘܦܪܩ. ܟܠܗܝܢ ܐܟܚܕܐ ܪܗܛܢ ܠܐܠܗܐ. ܝܘܡܢܐ ܗܘ ܕܐܝܬܘܗܝ
ܡܬܝܠܕ. ܘܗܘ ܕܐܝܬܘܗܝ. ܗܘܐ ܗܘ ܡܕܡ ܕܠܐ ܐܝܬܘܗܝ ܗܘܐ. ܟܕ ܐܝܬܘܗܝ ܓܝܪ
ܐܠܗܐ ܗܘܐ ܒܪ ܐܢܫܐ. ܠܘ ܟܕ ܫܢܐ ܡܢ ܗܘ ܕܗܘܐ ܐܝܬܘܗܝ ܐܠܗܐ. ܠܘ ܓܝܪ
ܒܫܘܚܠܦܐ ܕܐܠܗܘܬܐ ܗܘܐ ܒܪ ܐܢܫܐ. ܐܦ ܠܐ ܒܬܘܣܦܬܐ ܡܢ[1] ܒܪ ܐܢܫܐ ܗܘܐ (ܐܠܗܐ)[2].
ܐܠܐ ܟܕ ܐܝܬܘܗܝ ܡܠܬܐ. ܡܛܠ ܚܫܐ ܒܣܪܐ ܗܘܐ. ܟܕ ܠܐ ܡܫܬܚܠܦܢܐ ܩܘܝ
ܒܟܝܢܗ܆ ܘܡܘܣܦ ܥܠ ܗܠܝܢ܆ ܗܘ ܕܥܠ ܬܪܢܘܣ ܪܡܐ ܘܡܥܠܝܐ ܝܬܒ. ܒܐܘܪܝܐ
ܡܬܬܣܝܡ. ܗܘ ܠܐ ܡܬܓܫܫܢܐ ܘܦܫܝܛܐ ܘܕܠܐ ܦܓܪ. ܒܐܝܕܝܐ ܐܢܫܝܬܐ ܡܬܐܚܕ.
ܗܘ ܕܡܫܪܐ ܐܣܘܪܐ ܕܚܛܝܬܐ. ܒܥܙܘܪܐ ܡܬܟܪܟ܆ ܘܦܪܘܩܠܘܣ ܕܝܢ ܩܕܝܫܐ ܗܘ
ܕܗܘܐ ܐܦܝܣܩܦܐ ܕܗܝ ܕܝܢ * ܕܡܕܝܢܬܐ ܒܬܘܪܓܡܐ ܗܘ ܕܐܡܪ ܒܥܕܬܐ   * 71 v° b.
ܕܐܢܬܝܡܘܣ[3]: ܒܥܐܕܐ ܕܩܝܡܬܐ. ܥܠ ܗܕܐ ܐܡܪ ܗܟܢܐ܆ ܡܪܟܒ ܫܡܝܐ ܕܐܠܗܐ

1. Ms. ܡܢܗ. — 2. Ms. om. — 3. Ms. ܕܐܢܬܝܡܡܘܣ.

inserted a demonstration from the holy John who became bishop of Constantinople, who spoke about the God-bearer Mary, and about the birth of God the Word, as follows : « 'And instead of a sun she contained without confining the Sun of righteousness. And do not ask how : for, where God wills, the order of nature is defeated. For he willed, he was able, he came down, and he saved. All things run into one for God. To-day he who is is born, and he who is became that which he was not. For, being God, he became man, not by departing from being God; for he did not became man by departure from Godhead, nor did he become God by growth from man : but, being the Word, he became flesh on account of suffering[1], while he remained invariable in his nature'. And he adds to these things : 'He who sits upon a lofty and high throne is laid in a manger. He who is intangible and simple and bodiless is grasped by human hands. He who cuts asunder the bonds of sin is wrapped in swaddling-clothes' »[2]. And the saintly Proclus who became bishop of the same city in the exposition which he delivered in the church of Anthimus on the feast of the Resurrection spoke to the same effect as follows : « The heaven

1. Gr. διὰ τὸ ἀπαθές. — 2. Jo. Chrys., ed. Par. 2ª, VI, 459; Cyr., ed. Pusey, VII, p. 165.

ܐܠܗܘܗܝ ܗܘ ܕܐܬܒܪܢܫ. ܗܘ ܕܐܨܛܠܒ ܒܒܣܪ. ܠܝ ܓܝܪ ܐܪܟܢ ܐܝܟ ܐܠܗܐ ܘܢܚܬ.
ܡܩܥܐ ܫܡܫܐ ܕܡܪܝ ܐܠܗܘܗܝ ܗܘ ܕܐܨܛܠܒ ܒܒܣܪ. ܐܢܐ ܓܝܪ ܡܢ ܕܚܠܬܗ ܡܢ
ܢܘܗܪܐ ܕܐܠܗܘܬܐ. ܟܠܝܬ ܙܠܝܩܝ. ܡܩܥܐ ܐܦ ܐܪܥܐ. ܕܒܪܘܝܐ ܐܠܗܘܗܝ ܗܘ ܕܠܒܫ
ܦܓܪܐ. ܗܘ ܕܐܨܛܠܒ ܒܒܣܪ. ܐܦ ܓܝܪ ܒܐܘܪܝܐ ܠܒܣܪܗ ܓܦܦܬ. ܐܠܐ ܠܚܝܠܐ
ܕܐܠܗܘܬܗ ܠܐ ܚܒܫܬ. ܐܝܬ ܗܘܐ ܕܝܢ ܘܐܦ ܐܚܪ̈ܢܝܬܐ ܠܡܘܣܦܘ ܐܝܠܝܢ ܕܕܡܝܢ ܠܗܠܝܢ
ܡܫܘܝܢ. ܐܠܐ ܝܬܝܪܬܐ ܗܝ ܕܥܠ ܗܠܝܢ ܕܗܟܢܐ ܚܟܝܡܐܝܬ ܐܡܝܪ̈ܢ ܢܘܣܦ.
ܘܡܫܬܥܠܝܬܐ ܢܥܒܕ ܥܠ ܡܫܘܚܬܐ. ܡܦܝܣ ܐܢܐ ܕܝܢ ܠܟܢܘܫܝܟܘܢ ܩܕܝܫܐ ܘܥܕܬܐ
ܢܡܘܣܝܬܐ. ܕܗܝ ܒܗ ܗܝ ܠܗܘܘܢ ܬܪܥܝܬܐ. ܐܝܟ ܕܐܡܪ ܫܠܝܚܐ. ܘܒܗ ܒܗ
ܠܩܢܘܢܐ ܢܫܠܡܘܢ. ܘܐܢ ܗܘ ܕܡܕܡ ܕܐܬܐ * [ܠܒ]ܥܘܬ ܒܥܠܬܐ ܒܥܝܢ. [ܠܗ]ܢܐ
ܠܐ ܠܡܥܒܕܘܢܝܗ [ܥ]ܠܬܐ ܕܚܪܝܢܐ ܘܦܠܓܘܬܐ. ܘܕܐܬܟܬܫܐ ܕܠܐ ܡܘܬܪ. ܐܠܐ ܚܒܝܒܐܝܬ
ܠܚܕܕܐ ܥܡ ܒܥܬܐ. ܐܢ ܕܝܢ ܐܝܬ ܡܢܟܘܢ ܐܝܬ ܠܗ ܡܠܬܐ. ܥܡ ܪܥܝܢܐ ܡܟܝܟܐ
ܢܗܘܐ ܡܡܠܠ. ܐܝܟ ܡ̈ܠܐ ܕܐܠܗܐ. ܐܝܟ ܕܐܦ ܦܛܪܘܣ ܗܘ ܓܒܝܐ ܕܫܠܝܚܐ.
ܐܢ ܡܕܡ ܡܛܠ ܦܘܫܩܐ ܝܬܝܪܐ ܡܬܒܥܐ. ܠܐ ܠܡܪܗܒ ܙܕܩ. ܘܠܐ ܠܡܬܥܓܠܘ. ܐܠܐ
ܠܡܩܘܝܘ ܠܙܒܢܐ ܕܙܕܩ. ܘܠܩܕܝܫܐ ܐܦܣܩܘ̈ܦܐ ܠܡܩܪܒܘܬܗ. ܘܠܐܣܝܘܬܐ ܕܡܢܗܘܢ

* 72 r° a.

cries, 'He who became man, who was crucified in flesh, is God : for as God he caused me to incline and came down'. The sun also cries, 'He who was crucified in flesh is my Lord : for I in fear of the light of the Godhead held back my rays'. The earth also cries, 'He who clothed himself in a body, who was crucified in flesh, is the Maker : for, though I embraced his flesh in a manger, yet I did not confine the might of his Godhead' »[1]. It would have been possible to add other things also which are like these and resemble them, but it is superfluous to add to what has been so wisely said, and make the discussion inordinately long. But I pray your holy assembly and lawful church to be of the same mind, as the apostle said[2], and conform to the same rule[3], and, if any disputed point arises, not make this a cause of strife and division, and of useless contentions, but lovingly join with one another in the inquiry. But, if any of you has anything to say, let him speak with humble mind, as the words of God, as Peter the chosen apostle gave admonition[4]. If anything also needs further explanation, you must not act hastily, nor be in a hurry, but await the proper time, and bring it before the saintly bishops, and accept the healing that they shall apply. As for

1. Or. XIII. 4 (P. G., LXV. 793). — 2. II Cor., XIII. 11. — 3. κανών. — 4. I Pet., IV, 11.

ܠܦܘܩܕܢܗ. ܘܠܐܚܐ ܕܝܢ ܗܘ ܕܠܥܠܬܐ ܗܕܐ ܝܗܒ ܐܬܪܐ: ܡܛܠ ܗܝ ܕܗܠܝܢ ܙܥܘܪܝܬܐ
ܟܬܒܢ. ܩܒܠܘܗܝ ܚܘܒܐܝܬ ܘܚܝܠܘܗܝ. ܘܐܝܟ ܕܠܗܕܡܐ ܕܝܠܟܘܢ [ܐ]ܫܬܘܕܥܘܗܝ.
ܘܐܢ ܗܘ ܕܚܕ ܐܝܬܘܗܝ. ܘܐܢ ܗܘ ܕܣܓܝܐܐ: ܗܢܘܢ ܕܒܥܠܬܐ ܗܕܐ ܐܘ ܒܠܐ ܝܕܥܬܐ
ܐܫܬܘܬܦܘ ܠܗ. ܗܟܢ ܗܕܐ ܥܒܕܘ ܠܘܬܗܘܢ. ܡܛܠ ܕܥܠ ܐܝܠܝܢ ܕܐܝܟ ܗܠܝܢ
ܐܝܬܝܗܘܢ. ܦܩܕ ܠܢ ܫܠܝܚܐ ܘܐܡܪ. ܒܙܒܢ ܚܕ. ܠܡܢ ܕܟܪܝܗ * ܒܗܝܡܢܘܬܐ
ܩܪܒܘܗܝ ܠܘܬܟܘܢ. ܒܙܒܢ ܕܝܢ. ܘܠܐ ܐܝܟ ܒܥܠܕܒܒܐ ܬܚܫܒܘܢ ܐܢܘܢ. ܐܠܐ ܐܪܬܘ
ܐܝܟ ܕܠܐܚܐ. ܠܘ ܓܝܪ ܡܛܠ ܗܝ ܕܐܬܒܥܝܘ[1]. ܐܘ ܕܠܐ ܝܕܥܘ. ܚܝܒܝܢ ܠܡܬܥܕܠܢܘ
ܐܝܬܝܗܘܢ. ܕܐܦܠܐ ܕܝܢ. ܐܦ ܡܫܬܒܚܝܢ ܗܘܘ. ܐܠܘ ܒܡܟܝܟܘܬܐ[2] ܒܥܘ.
ܘܠܘ ܒܪܗܛܘܬܐ ܘܒܫܓܘܫܝܐ. ܘܒܪ ܪܓܝܓܝܢ ܕܢܘܣܦܘܢ ܥܠ ܠܐ ܝܕܥܬܐ. ܗܕܐ ܓܝܪ
ܟܠܬ ܐܢܘܢ ܕܢܬܩܒܠܘܢ ܥܠ ܐܝܠܝܢ ܕܒܥܘ. ܒܪܡ ܡܢ ܗܠܝܢ ܡܢܝܢ ܐܟܬܒܢ.
ܚܘܒܐ ܢܙܟܐ ܠܟܠܡܕܡ. ܘܐܦ ܠܐ ܠܥܘܗܕܢܐ ܢܐܬܝܢ ܗܠܝܢ ܡܥܝܩܢܝܬܐ. ܐܦ ܚܘܒܐ
ܓܝܪ ܐܝܟܢܐ ܕܟܬܝܒ. ܡܟܣܐ ܣܘܓܐܐ ܕܚܛܗܐ. ܠܗܢܐ ܕܐܦ ܢܥܫܢܘܗܝ ܒܟܘܢ.
ܐܠܗܐ ܗܘ ܕܚܘܒܐ ܘܣܐܡ ܢܡܘܣܐ ܡܫܝܚܐ܀ ܐܪܡܝ ܐܚܪܐ܀ ܡܢ ܚܠܡܝܢ ܐܠܘܝ

1. Ms. ܕܐܬܒܥܘܗܝ. — 2. Ms. om. ܒ.

the brother who gave occasion for this dispute, since we have written these few words, receive him lovingly, and strengthen him, and acknowledge him as your member. And, whether he is one man, or many who were associated with him in this dispute or ignorance, act in the same way towards them : for concerning those who are such the apostle commands us and says, at one time, « Him that is weak in the faith bring near to you »[1], and at another, « And reckon them not as enemies, but admonish them as brothers »[2]. It is not because they made inquiries, or because they were ignorant that they are blameworthy; on the contrary they would actually have been praised, if they had discussed the point with humility, and not with haste and confusion, and with a desire to add to ignorance; for this is what prevented them from being received in regard to the discussion which they raised. However, now that we have written so much, let love vanquish everything, and let not these distressing matters come even into remembrance : for 'love' also, as it is written, covers a multitude of sins'[3]; which love may the God of love and the lawgiver Christ also strengthen in you.

1. Rom., XIV, 1. — 2. II Th., III, 5. — 3. I Pet., IV, 8.

ܒܡܪܝܐ ܬܫܬܡܠܘܢ ܘܬܬܚܠܡܘܢ ܒܪܘܚ. ܘܡܥܗܕܝܢ ܐܢܬܘܢ ܠܝ ܕܚܠܝ ܐܠܗܐ
ܘܪ̈ܚܡܝ ܠܡܫܝܚܐ ܐܚ̈ܝܢ܀ ܫܠܡ܀

XXVI
(f. 27 v° a.)

ܕܝܠܗ ܕܗ̇ܘ ܕܝܠܗ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܝܘܚܢܢ ܘܝܘܚܢܢ
ܘܬܐܘܕܘܪܐ ܪ̈ܝܫ ܕܝܪ̈ܬܐ܀

ܗ̇ܝ ܓܝܪ ܐܠܗܘܬܐ ܩܕܡ ܥܠܡ̈ܐ ܘܡܢ ܥܠܡ ܐܝܬܝܗ̇ ܒܬܠܬ ܩܢܘ̈ܡܝܢ܀

XXVII
(f. 148 r°)

ܕܩܕܝܫܐ ܣܘܝܪܐ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܝܘܚܢܢ ܘܬܐܘܕܘܪܐ
ܘܝܘܚܢܢ [ܪ̈ܚܡ]ܝ ܐܠܗܐ (ܩܫܝ̈ܫܐ)[1] ܘܪ̈ܝܫ ܕܝܪ̈ܬܐ. ܥܠ
ܩܘܕܝܩܠܐ ܕܐܠܟܣܢܕܪܝܐ܀

ܡܫܬܟܚ ܠܐܠܟܣܢܕܪܘܣ ܓܠܝܐܝܬ. ܕܒܕܡܘܬܐ ܕܡܠܐܟ̈ܐ ܐܡܪ ܠܒܪܢܫܐ:| ܟܕ ܡܬܚܪܐ
ܕܦܓܪ̈ܐ ܩܕܝ̈ܫܐ ܦܓܪ̈ܐ ܪ̈ܘܚܢܝܐ ܗܘܝܢ ܟܕ ܡܟܦܪ ܒܩܝܡܬܐ ܕܒܣܪܐ ܘܕܓܪ̈ܡܐ ܟܦܪ.

1. Ms. om.; see p. 77, l. 7.

The signature. May you be made perfect in the Lord, being sound, and living in the Spirit, and remembering me, our religious and Christ-loving brothers.

The end.

XXVI. — Of the same, from the letter to John and John and Theodore[1] the archimandrites.

519-38. For the Godhead exists before the worlds and eternally in three hypostases.

XXVII. — Of the holy Severus from the letter to John and Theodore and John the God-loving presbyters and archimandrites, against the Codicils[2] of the Alexandrine.

519-38. Alexander is manifestly found to say that [man] is in the form of angels, in that he contends that the holy bodies become spiritual bodies, denying the resurrection of the flesh and bones: if 'a spirit [hath] not flesh and bones'[3],

1. Perh. the archimandrite of the monastery of Romanus (S. L., i, 55), who may have been Severus' representative in Palestine, where there was no monophysite patriarch (cf. S. L., p. 148). For John and John see ep. 22. — 2. κωδικιλλία. In Greek extracts this letter is called κατὰ Ἀλεξάνδρου or κατὰ τῶν κωδικιλλίων Ἀλεξανδρείας: but ܐܠܟܣܢܕܪܝܐ occurs in our text (p. 85, l. 9) where it can only be rendered 'the Alexandrine'. — 3. Luke, XXIV, 39.

ܐܝܢܘ ܕܢܘܚܐ ܠܗ ܒܥܒܪܐ ܡܬܬܡܪ[ܐ ܐܝܬ ܠܗ.] ܐܝܟ ܡܠܬܗ ܠܐ ܕܛܥܝܐ ܕܡܪܢ.
ܡܟܝܠ ܓܠܝܐܝܬ ܡܬܚܙܐ ܕܠܘܩܒܠ ܕܢܒܝܐ ܘܫܠܝܚܐ ܘܡܠܦܢܐ ܩܕܝܫܐ ܕܥܕܬܐ.
ܗܠܝܢ ܕܡܓܠܝܢܐܝܬ ܠܡܠܬܐ ܕܗܝܡܢܘܬܐ ܐܠܦܘ. ܘܦܫܩܘ ܠܟܬܒ̈ܐ ܕܢܫܝ̈ܡܝ ܡܢ
ܐܠܗܐ. ܘܡܟܪܙ ܠܒܪ ܡܢ ܗܘ ܡܕܡ ܕܩܒܠܢ. ܐܝܟ ܦܘܩܕܢܐ ܕܫܠܝܚܐ. ܘܐܝܬܘܗܝ
ܚܪܡܐ. ܐܦܢ ܚܢܢ ܫܬܩܝܢ܀

ܕܩܕܝܫܐ ܣܘܝܪܐ ܦܛܪܝܪܟܐ ܕܐܢܛܝܘܟܝܐ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܝܘܚܢܢ ܘܬܐܕܘܪܐ ܘܝܘܚܢܢ.
ܩ̈ܫܝܫܐ ܪ̈ܚܡܝ ܐܠܗܐ ܘܪ̈ܝܫܝ ܕܝܪ̈ܐ[1]. ܕܐܬܟܬܒܬ ܠܘܩܒܠ ܩܘܕܝܩܠܝܐ ܕܐܠܟܣܢܕܪܝܐ܀

ܐܝܬ ܓܝܪ ܕܢܫܡܥ ܠܚܟܝ̈ܡܐ[2] ܕܠܒܪ ܕܐܡܪܝܢ. ܕܗܘ * ܕܠܐ ܢܚܛܐ ܡܕܡ.
ܕܐܠܗܐ ܐܝܬܘܗܝ[3]. ܘܕܟܠܗ ܡܕܡ ܢܬܪܨ. ܚܙܝܢ ܕܝܢ ܘܟܬܒܐ ܐܠܗܝܐ ܕܐܦ ܐܡܪ ܡܛܠ
ܥܠ ܚܕ ܡܢ ܒܪܝ̈ܬܐ. ܕܢܗܘܐ ܢܘܗܪܐ. ܘܗܘܐ ܢܘܗܪܐ. ܘܚܙܐ ܐܠܗܐ ܠܢܘܗܪܐ ܕܫܦܝܪ.
ܘܬܘܒ ܢܗܘܐ ܦܠܢ ܘܗܘܐ. ܘܚܙܐ ܐܠܗܐ ܕܫܦܝܪ. ܘܒܬܪ ܟܠ ܟܠܗܝܢ ܐܝܟ ܕܠܡܐܡܪ
ܕܩܪܐ ܘܥܢܝ ܦܬܓܡܐ. ܕܚܙܐ ܐܠܗܐ ܟܠ ܕܥܒܕ ܘܗܐ ܛܒ ܫܦܝܪ. ܘܗܠܝܢ ܘܡܛܠ

1. E ܘܐܪܟܝܡܢܕܪܝܛܐ. — 2. E sing. — 3. K ܐܝܬܘܗܝ.

according to the unerring saying of the Lord. Accordingly it manifestly appears that he preaches contrary to the prophets and apostles and holy doctors of the church, who in revealing fashion taught the words of faith and expounded the God-inspired Scriptures, and outside what we receive, according to the apostle's ordinance[1]; and he is under anathema, even if we keep silence.

Of the holy Severus patriarch of Antioch from the letter to John and Theodore and John, the God-loving presbyters and archimandrites, which was written in answer to the Codicils[2] of the Alexandrine.

For we may hear wise men outside also saying, « Not to sin[3] at all, and to do everything rightly is of God »[4]. And we see the divine Scripture also saying of each created thing, « Let there be light, and there was light; and God saw the light that it was good »; and again, « Let there be so-and-so and there was; and God saw that it was good »; and after everything together so to speak which he called forth and which answered, « God saw

1. Gal., I, 9. — 2. κωδικιλία. — 3. Throughout this passage the translator seems to have misunderstood ἁμαρτεῖν ('err' or 'fail'). — 4. I do not know the source of this citation.

ܠܟܠܡܕܡ ܕܥܒܕ ܘܗܐ ܫܦܝܪ ܛܒ: ܡܢܘ ܗܘ ܕܡܫܟܚ ܠܡܐܡܪ ܕܫܦܝܪ̈ܢ ܘܒܗܝܢ ܒܡܦܪܫܢܘܬܗܝܢ ܘܒܕܡܬܐܡܢ̈ܢ
ܚܕܐ ܥܡ ܚܕܐ ܘܡܫܠܡܢ ܥܠܡܐ ܚܕ ܚܛܗܐ ܐܢܝܢ ܕܐܠܗܐ. ܐܢ ܗܘ ܓܝܪ
ܕܚܛܗܐ ܐܢܝܢ. ܠܐ ܫܦܝܪ̈ܢ. ܐܢ ܕܝܢ ܫܦܝܪ̈ܢ. ܠܐ ܚܛܗܐ
ܐܢܝܢ. ܐܢ ܕܝܢ ܡܛܠ ܕܡܬܚܒܠܢ̈ ܐܢܝܢ. ܡܛܠ ܗܢܐ ܚܛܗܐ. ܐܠܐ[1]
ܝܬܝܪܐܝܬ ܐܝܟ ܕܐܡܪ ܚܕ ܚܟܝܡܐ. ܕܒܪܐ ܐܠܗܐ ܟܠ ܕܢܗܘܐ ܐܝܬܘܗܝ.
ܘܦܪ̈ܘܩܝܢ ܐܢܝܢ ܒܪ̈ܝܬܗ ܕܥܠܡܐ. ܘܠܝܬ ܒܗܝܢ ܣܡܐ ܕܚܒܠܐ. ܘܠܐ ܡܠܟܘܬܐ
ܠܫܝܘܠ ܥܠ ܐܪܥܐ. ܬܘܒ ܐܢ. ܢܛܪ ܗܘܐ ܓܒܪܐ ܩܕܡܝܐ ܦܘܩܕܢܐ: ܘܠܐ ܛܥܐ ܒܬܪ
ܚܛܝܬܐ ܒܢܟܠܐ ܕܚܘܝܐ: ܘܐܘܒܕܗ ܠܛܝܒܘܬܐ ܕܠܐ ܡܝܘܬܘܬܐ[2] ܐܦܢ: ܟܕ ܒܨܒܝܢܗ
ܠܡܘܬܐ ܢܓܕ ܥܠܘܗܝ. ܡܟܝܠ ܐܦ ܒܪܝܬܐ ܗܘܬ ܡܩܘܝܐ ܗܘܬ ܟܕ ܩܢܝܐ ܠܗ ܕܝܠܗ[3]
ܛܝܒܘܬܐ ܕܠܐ ܡܝܘܬܘܬܐ ܡܢ ܐܠܗܐ. ܐܝܟ ܓܝܪ ܩܛܣܛܣܝܣ ܕܐܝܟ
ܗܘ ܕܐܝܬܝܢ ܕܡܛܠܬܗܘܢ ܗܘܬ. ܐܦ ܡܢ̈ܘܬܗ ܥܒܪ̈ܢ ܐܢܝܢ. ܡܛܠ ܗܢܐ ܗܟܝܠ ܟܕ ܗܘ[4]
ܒܪܢܫܐ ܐܬܚܝܒ ܠܡܘܬܐ. ܐܦ ܗܝ ܠܚܒܠܐ ܦܠܚܬ ܘܠܣܪܝܩܘܬܐ ܐܫܬܥܒܕܬ.
ܐܝܟ ܕܐܡܪ ܫܠܝܚܐ. ܡܣܒܪܐ ܕܝܢ ܬܘܒ ܕܥܡܢ ܢܩܢܐ ܕܡܢ ܩܕܝܡ ܐܝܬ.

1. Here begins an extract in F 31 v°. — 2. K ܠܐ ܡܝܘܬܘܬܐ. — 3. E ܕܝܠܗ. — 4. E ܗܘ.

all that he had made and lo! it was very good »[1]. How then can anyone say that things which are good both in themselves severally, and because they fit together with one another and make up one world, are a sin on God's part? If so be they are a sin, they are not good : but, if they are good, they are not a sin. But, if by reason that they are corruptible, therefore they are a sin, yet rather, as a certain wise man says, « God created everything that it might come into being, and salutary are the creations of the world, and there is no poison of corruption in them; and Sheol hath no kingdom upon earth »[2]. Again, if the first man had kept the commandment, and not gone astray after sin through the serpent's deceitfulness, and lost the grace of immortality, having voluntarily drawn death upon himself, then creation itself also would have continued, acquiring for its own self the grace of immortality from God : for in accordance with the condition[3] in which we are for whose sake it came into being its parts also pass away. For this reason then, when man himself was condemned to death, it itself also served corruption and 'was made subject to vanity'[4], as the apostle says; but it hopes further to gain with us what it had from

1. Gen., I, 3, 4. 6. 9-12, 14-16, 24, 25. 31. — 2. Sap., I, 14. — 3. κατάστασις. — 4. Rom., VIII, 20.

ܘܡܬܡܪܢܝܬܐ ܕܠܐ ܡܬܚܒܠܢܘܬܐ ܗܘܝܐ ܠܗ[1]. ܟܕ ܚܢܢ ܡܬܩܒܠܝܢ[2] ܠܩܝܡܬܐ
ܘܠܡܠܟܘܬܐ ܕܫܡܝܐ. ܡܛܠ ܕܐܦ ܗܘ[3] ܚܟܝܡܐ ܛܒ ܦܘܠܘܣ. ܩܥܐ ܗܘ
ܒܪܝܬܐ ܬܬܚܪܪ[4] ܡܢ ܫܥܒܕܐ * ܕܚܒܠܐ. ܠܚܐܪܘܬܐ ܕܬܫܒܘܚܬܐ ܕܒܢܘܗܝ ܕܐܠܗܐ܀ * K 56 r°.

*ܘܒܬܪ ܐܚܪܢܝܬܐ܀ * E 69 r° b.

ܐܠܐ ܐܘܦܠܐ ܠܥܠܡܐ ܡܛܠ[3] ܕܢܬܚܒܠ ܥܒܕܗ ܐܠܗܐ ܐܘ ܛܒܐ. ܦܘܪܩܢܝܬܐ[5]
"ܐܝܟ ܐܡܪ ܕܫܡܥܬ[6] ܒܪܝܬܗ ܕܥܠܡܐ. ܐܠܐ ܟܕ ܛܒ ܪܕܝܐ ܐܝܬܝܐ ܐܝܬܘܗܝ.
ܒܠܚܘܕ ܡܛܠ ܗܢܐ[3] ܕܢܫܬܘܬܦ ܥܠ ܠܐ ܡܬܚܒܠܢܘܬܐ. ܠܗܢܐ ܕܢܗܘܐ ܐܝܬܘܗܝ
ܐܝܬܝܗ[7]. ܘܐܦ ܓܝܪ ܗܝ ܒܪܝܬܐ. ܬܬܚܪܪ ܡܢ ܫܥܒܕܐ ܕܚܒܠܐ ܠܚܐܪܘܬܐ ܕܬܫܒܘܚܬܐ
ܕܒܢܘܗܝ ܕܐܠܗܐ. ܐܝܕܐ ܓܝܪ ܡܠܬܐ ܐܝܬ ܠܗ ܐܡܪ ܠܝ. ܕܒܪܢܫܐ ܡܠܝܠܐ ܐܝܟ
ܡܠܬܟ ܕܒܨܒܝܢܗ ܚܛܐ ܢܬܪܡܐ ܠܘܬ ܠܐ ܡܬܚܒܠܢܘܬܐ. ܒܪܝܬܐ ܕܝܢ ܠܐ ܡܪܓܫܢܝܬܐ
ܘܠܐ ܢܦܫܢܝܬܐ ܗܝ ܕܡܛܠܬܗ ܐܫܬܥܒܕܬ ܠܤܪܝܩܘܬܐ. ܠܚܒܠܐ ܓܡܝܪܐ ܕܬܬܡܤܪ
ܬܫܬܠܡ. ܠܐ ܕܝܢ ܬܫܬܘܬܦ[8] ܥܠ ܠܐ ܡܬܚܒܠܢܘܬܐ ܘܬܫܒܘܚܬܐ ܗܢܘܢ ܕܗܘܘ

1. E ܠܗܘܢ. — 2. EK ܡܬܩܒܠܝܢ. — 3. FK om. — 4. K ܬܬܚܪܪ. — 5. F sing., E ins. ܓܝܪ. — 6. E ܕܫܡܥܬܘܢ. — 7. E ܐܝܬܝܗܝ. — 8. F ܬܫܬܘܬܦ.

the beginning : and it will have continuance without corruptibility when we are admitted to the resurrection and the kingdom of heaven : for the most wise Paul himself also cries, « Creation itself also shall be freed from the bondage of corruption, into the freedom of the glory of the children of God »[1].

(And after other things).

But, my good friend, neither indeed did God make the world in order that it might be corrupted, for 'salutary are the creations of the world', as you have heard; but, since it is of a very fluid nature, he on the contrary brought it into being in order that it might partake of incorruption; for indeed 'even creation itself shall be freed from the bondage of corruption into the freedom of the glory of the children of God'. For what logic is it, tell me, that rational man who sinned of his own accord should according to your argument be raised to incorruption, while creation which is inanimate and without perception, which for his sake was made subject to vanity, should be delivered to final destruction, and not partake of the incorruptibility and the glory of those for whose sake it was made

1. Rom , VIII, 21.

ܕܡܬܚܒܠܝܢ ܐܫܬܥܒܕܬ ܠܚܒܠܐ. ܕܥܠܡܐ ܓܝܪ[1] ܚܙܝ ܡܫܬܡܠܝܘ. ܐܝܟ ܗܝܡܢܘܬܐ
ܕܟܬܒܐ ܐܠܗܝܐ[2] ܓܠܝܐ ܗܘ. ܕܠܘ ܓܝܪ ܠܘܬ ܕܠܐ ܗܘܝܢ * ܐܬܝܗܘܢ ܠܓܡܪ
ܡܥܒܪܝܢ: ܐܣܛܘܟܣܐ ܗܠܝܢ ܕܡܫܡܠܝܢ ܠܒܪܝܬܐ ܗܕܐ ܕܡܬܚܙܝܐ. ܕܡܫܬܚܠܦܝܢ
ܕܝܢ ܠܡܐ ܗܘ ܕܡܝܬܪ. ܡܣܗܕ ܦܘܠܘܣ ܟܕ ܐܡܪ. ܕܥܒܪ ܠܗ ܐܣܟܡܗ
ܕܥܠܡܐ. ܘܠܐ ܥܠܡܐ ܗܢܐ. ܡܣܗܕ ܕܝܢ ܐܦ ܦܛܪܘܣ ܟܕ ܟܬܒ. ܕܫܡܝܐ ܓܝܪ[1]
ܡܢ ܡܬܪܬܚܝܢ ܢܫܬܪܘܢ. ܐܣܛܘܟܣܐ ܕܝܢ ܡܢ ܝܩܕܢ ܢܬܦܫܪܘܢ. ܠܫܡܝܐ ܕܝܢ[3]
ܚܕܬܐ ܘܠܐܪܥܐ ܚܕܬܐ ܐܝܟ ܫܘܘܕܝܗܘܢ. ܡܣܟܝܢ[4]. ܗܢܘܢ ܕܟܐܢܘܬܐ ܫܪܝܐ ܒܗܘܢ ܩܕܡܝܐ.
ܡܙܡܪ ܡܛܠ ܫܡܝܐ ܡܙܡܘܪܐ ܕܝܠܗ. ܘܐܦ ܕܟܠܗܘܢ ܐܝܟ ܡܐܢܐ ܢܒܠܘܢ.
ܘܐܝܟ ܠܒܘܫܐ ܬܥܛܦ ܐܢܘܢ. ܘܢܫܬܚܠܦܘܢ. ܕܫܘܝܢ ܠܗܠܝܢ ܡܠܐ ܘܡܟܬܒܢ
ܐܠܗܝܐ ܓܪܝܓܘܪܝܘܣ[5]. ܒܡܐܡܪܐ ܕܥܠ ܡܦܩܬܐ ܕܩܣܪܝܘܣ ܐܚܘܗܝ. ܗܟܢܐ܀ ܐܠܐ
ܠܡܢܐ ܙܥܘܪ ܢܦܫ ܡܛܠ ܣܒܪܐ. ܠܡܢܐ ܗܘܐ ܐܢܐ ܙܒܢܝܐ. ܡܣܟܐ ܐܢܐ ܠܒܪܬ
ܩܠܗ ܕܪܫ ܡܠܐܟܐ. ܠܩܪܢܐ ܐܚܪܝܬܐ. ܠܫܘܚܠܦ ܐܣܟܡܗ ܕܫܡܝܐ. ܠܫܘܚܠܦܗ
ܕܐܪܥܐ. ܠܚܐܪܘܬܐ ܕܐܣܛܘܟܣܐ. ܠܚܘܕܬܐ ܕܟܠܗ ܥܠܡܐ. * ܗܝܕܝܢ ܠܩܣܪܝܘܣ ܐܚܙܐ.
ܟܕ ܠܐ ܡܫܬܩܠ ܚܙܘ. ܟܕ ܠܐ ܡܫܬܩܠ ܡܬܛܥܢ. ܟܕ ܠܐ ܡܫܬܩܠ ܐܒܠܐ ܗܘܐ ܒܥܠܘܗܝ.

* E 69 v° a. — * E 69 v° b

1. K ܡܢ. — 2. F sing. — 3. FK om. — 4. F ܡܣܟܝܢ. — 5. F ܓܪܝܓܘܪܝܘܣ, K ܓܪܝܓܘܪܝܘܣ.

subject to corruption? For that the world shall be consummated is manifest according to the faith in the divine Scriptures : for that the rudiments which compose this visible creation will not pass into absolute non-existence, but will be changed into something better, Paul testifies when he says, « The form of the world passeth away » [1], and not 'this world', and Peter also testifies when he writes, « The heavens shall be dissolved with fervent heat, and the elements shall burn and collapse » [2]. (But those in whom righteousness dwells look for new heavens and a new earth according to his promises.) And before him David sings about the heavens the passage also, « They all shall grow old as a garment, and as a vesture shalt thou fold them up, and they shall be changed » [3]. Words agreeing with these were written by the Theologian Gregory also, in the sermon on the funeral of his brother Caesarius, as follows : « But why am I faint-hearted about the hopes? Why do I become a man of time? I await the voice of the archangel, the last trump, the transformation of heaven, the changing of the earth, the emancipation of the elements, the renovation of the whole world. Then shall I see Caesarius, no longer departing, no longer carried, no longer

1. I Cor., VII, 31. — 2. II Pet., III, 12. — 3. Ps. CI, 27.

ܟܕ ܠܐ ܡܬܒܟܐ ܗܘܝܬ ܠܟܠܗܘܢ ܬܘܒ ܡܪܚܡܐ. ܢܗܝܪܐ ܡܫܒܚܐ ܡܬܥܠܝܐ. ܐܝܟ ܡܐ ܕܒܚܠܡܐ
ܙܒܢܝܢ ܣܓܝܐܢ ܐܬܚܙܝܬ ܠܝ. ܐܘ ܛܒ ܪܚܡ ܠܐܚܐ. ܘܛܒ ܪܚܡ ܐܚܐ. ܐܘ ܐܝܟ
ܕܐܢܐ ܨܒܝܬ[1] ܐܨܝܪܟ. ܐܘ ܫܪܪܐ܀ ܘܚܟܝܡ ܛܒ ܕܝܢ ܝܘܚܢܢ ܡܦܫܩܢܐ ܕܡ̈ܠܐ ܐܠܗܝܬܐ:
ܒܦܘܫܩܐ ܕܐܓܪܬܐ ܕܠܘܬ ܥܒܪ̈ܝܐ ܗܟܢܐ ܐܡܪ܀ ܘܠܒܪ ܡܢ ܗܕܐ ܚܘܝ ܐܚܪܬܐ ܕܫܘܝܐ
ܠܡܪܢܝܘܬܐ ܦܠܐܬܝܬ ܐܦ. ܐܦ ܓܝܪ ܠܫܘܚܠܦ ܐܣܟܝܡܗ * ܕܥܠܡܐ ܫܘܕܥ ܟܕ
ܐܡܪ. ܕܐܝܟ ܡܐܢܐ ܢܒܠܘܢ. ܘܐܝܟ ܐܣܛܠܐ ܬܥܘܪ ܐܢܘܢ. ܘܢܫܬܚܠܦܘܢ. ܗܝ ܕܐܦ
ܒܗܝ ܕܠܘܬ ܪ̈ܗܘܡܝܐ ܐܡܪ. ܕܡܫܚܠܦ ܐܣܟܝܡܗ ܕܥܠܡܐ. ܘܟܕ ܠܦܫܝܛܘܬܐ ܡܫܘܕܥ
ܐܘܣܦ. ܕܐܝܟ ܕܐܢܫܐ ܐܝܟ ܠܒܘܫܐ. ܗܟܢܐ ܢܥܘܪ. ܘܢܫܚܠܦ. ܐܢ ܕܝܢ ܠܫܘܚܠܦ
ܐܣܟܝܡܐ * ܘܒܪܝܬܐ ܕܠܘܬ[2] ܗܝ ܕܡܝܬܪܐ ܘܡܬܥܠܝܐ: ܗܟܢܐ ܦܫܝܛܐܝܬ ܥܒܕ[3]: ܠܘܬ
ܒܪܝܬܐ ܕܗܝ ܕܒܨܝܪܐ ܠܘܬ ܐܚܪܬܐ ܣܢܝܩ ܗܘܐ. ܥܕܡܐ ܠܐܡܬܝ ܠܐ ܡܬܟܢܦܝܢ
ܐܢܬܘܢ܀ ܘܒܦܘܫܩܐ ܕܝܢ ܕܐܓܪܬܐ ܕܠܘܬ ܪ̈ܗܘܡܝܐ. ܛܒ ܡܫܡܠܝܐܝܬ ܡܟܬܒܐ
ܕܥܠܝܗ ܗܘܐ ܫܥܝܐ. ܟܕ ܟܬܒ ܗܟܢܐ܀[4] ܣܟܝܐ ܓܝܪ ܕܒܪܝܬܐ ܐܡܪ ܠܓܠܝܢܐ

* K 56 v°.

* E 70 r° a.

1. F ins. ܐܢܐ. — 2. FK ܠܘܬ. — 3. K ܥܒܕܗ. — 4. FK om.

being mourned for, no longer being pitied, bright, glorious, exalted, even as you have often appeared to me in a dream, O most brother-loving[1], and most brother-loving; either as I have wished to depict thee, or in reality »[2]. And the most wise John, the expounder of the divine words, in the commentary on the epistle to the Hebrews speaks as follows : « And besides this he demonstrated another thing also ⌜worth attention[3] in parabolic form : for he also denoted the transformation of the world by saying, 'As a garment shall they grow old; and as a vesture thou shalt fold them up, and they shall be changed'; a thing which he also states in the epistle to the Romans, that he shall transform the world : and setting forth the easiness he added that, as a man may fold up a vesture, so shall he fold them up and change them. But, if he effected the transformation and the creation into something better and higher so easily, for the creation of something worse he needed another; how long will you not be ashamed? »[4]. And in the commentary on the epistle to the Romans he gives an account of this matter in very complete form, writing as follows : « 'For the expectation of creation', he says, 'looks for the revelation of the sons of God.

1. ὦ φίλτατε ἀδελφῶν ἐμοί. — 2. Or. VII, 21. The last clause runs εἴτε τοῦ βούλεσθαι τοῦτο ἀνατυποῦντος εἴτε τῆς ἀληθείας. — 3. Jo. Chrys. πάρεργον. — 4. In Ep. ad Hebr. Hom. III, 5, 6 (ed. Field).

ܕܒܥܘܡܐ ܕܥܠܡܐ ܡܫܥܒܕܐ. ܒܪܝܬܐ ܓܝܪ ܠܣܪܝܩܘܬܐ ܐܫܬܥܒܕܬ܆ ܠܐ ܒܨܒܝܢܗ. ܐܠܐ
ܡܛܠ ܗܘ ܕܫܥܒܕܗ ܥܠ ܣܒܪܐ. ܗܘ ܓܝܪ ܕܐܡܪ[1] ܐܝܟ ܗܢܐ ܐܝܬܘܗܝ[2]. ܗܝ ܗܕܐ
ܒܪܝܬܐ ܛܒ ܚܝܠܐ ܠܗ[3] ܟܕ ܡܣܟܝܐ ܘܡܣܒܪܐ ܠܛܒܬܐ ܗܠܝܢ ܕܗܫܐ ܐܡܪܢ.
ܣܘܟܝܐ ܕܝܢ ܛܒ ܡܣܬܟܠܢܘܬܐ[4] ܐܝܬܘܗܝ. ܡܛܠ ܕܝܢ ܕܛܒ ܢܓܠܐ ܢܗܘܐ ܬܫܥܝܬܐ ܗܝ[5]
ܡܠܬܐ܆ ܘܦܪܨܘܦܐ ܣܐܡ ܠܟܠܗ ܗܢܐ ܥܠܡܐ. ܐܝܟ ܕܐܦ ܢܒܝܐ ܥܒܕܝܢ. ܕܢܗܪܘܬܐ
ܕܢܩܫܢ * ܒܐܝܕܐ ܡܥܠܝܢ. ܘܪܡܬܐ ܕܡܫܘܪܢ. ܘܛܘܪܐ ܕܪܩܕܝܢ. ܠܐ ܕܢܣܒܪܝܘܢ
ܢܦܫܢܝܐ * ܕܐܝܬܝܗܘܢ ܐܡܠܝܢ܆ ܘܠܐ ܕܡܠܬܐ ܡܕܡ ܢܬܠ ܠܗܘܢ. ܐܠܐ ܕܠܣܘܓܐܐ
ܕܛܒܬܐ ܢܠܦ. ܐܝܟ ܕܠܘܬ ܠܐ ܡܪܓܫܢܝܬܐ ܡܛܝܐ. ܠܗ ܕܝܢ ܠܗܕܐ ܡܕܡ
ܥܒܕܝܢ ܙܒܢܝܢ ܣܓܝܐܢ. ܐܦ ܥܠ ܥܝܩܬܐ. ܟܕ ܡܥܠܝܢ ܓܦܬܐ ܕܐܒܠܐ
ܘܚܡܪܐ ܘܛܘܪܐ ܘܡܛܠܠܬܐ ܕܗܝܟܠܐ ܕܒܟܝܢ. ܘܡܢ ܗܪܟܐ ܬܘܒ ܠܪܒܘܬܐ ܕܒܝܫܬܐ
ܢܣܬܟܠ. ܟܕ ܕܝܢ ܠܗܠܝܢ ܡܚܩܐ ܫܠܝܚܐ ܦܪܨܘܦܐ ܣܐܡ ܠܒܪܝܬܐ. ܘܐܡܪ
ܕܡܬܬܢܚܐ ܘܚܒܠܐ ܠܗ. ܠܐ ܡܛܠ ܕܬܢܚܬܐ ܡܕܡ ܫܡܥ ܕܡܢ ܐܪܥܐ ܘܫܡܝܐ
ܐܬܬ. ܐܠܐ ܕܣܘܓܐܐ ܕܛܒܬܐ ܕܥܬܝܕܢ ܢܚܘܐ. ܘܪܓܬܐ ܕܥܪܘܩܝܐ ܕܡܢ ܒܝܫܬܐ
ܗܠܝܢ ܕܩܝܡܢ. ܒܪܝܬܐ ܓܝܪ ܠܣܪܝܩܘܬܐ. ܠܘ ܒܨܒܝܢܗ. ܐܠܐ ܡܛܠ

* F 32 v°.
* E 70 r° b.

1. K ܕܐܡܪ. — 2. K ܐܝܬܘܗܝ. — 3. E ܠܗ. — 4. EK ܡܣܬܟܠܢܘܬܐ. — 5. E ܗܝ.

For creation was made subject to vanity, not of its own accord, but because of him who subjected it in hope'. For what he says is something like this. 'This same creation suffers great pain expecting and hoping for the good things which we have just mentioned. But expectation is earnest looking'. But, in order that the account may be clearer, he also personifies the whole of this world, as the prophets too do, when they introduce rivers clapping hands, and high places leaping, and the mountains dancing; not that we may understand these to be animate, nor that we may assign any reason to them; but that we may learn the abundance of the good things, so that it reaches even to things without perception. And they often do this same thing in the case of distressing things also, introducing a vine lamenting and wine and mountains, and the roofs of the temple crying, that from this again we may understand the greatness of the evil things. But, imitating these, the apostle personifies[1] creation and says that it groans and suffers pain; not because he had heard any groan come from earth and sky; but that he may show the abundance of the future good things, and the desire of escape from the prevailing evil things. 'For creation was

1. A similar passage is cited from Sev. in Cramer, Cat. in Ep. ad Rom., p. 137.

ܗܘ ܕܫܥܒܕܗ̇. ܡܢܐ ܐܝܬܝܗ̇[1] ܗܝ ܕܒܪܝܬܐ ܐܫܬܥܒܕܬ ܠܣܪܝܩܘܬܐ. ܡܬܚܒܠܢܝܬܐ
ܗܘܬ. ܡܛܠ ܐܝܢܐ ܘܡܛܠ ܡܢܐ. ܡܛܠܬܟ ܒܪܢܫܐ. ܡܛܠ ܓܝܪ ܕܦܓܪܐ ܕܡܝܘܬܐ
ܘܚܫܘܫܐ ܢܣܒܬ. ܘܐܪܥܐ ܠܘܛܬܐ ܩܒܠܬ. ܘܟܘܒܐ ܘܕܪܕܪܐ[2] * ܐܘܠܕܬ. ܕܫܡܝܐ
ܕܝܢ ܥܡ ܐܪܥܐ ܟܕ ܡܬܥܬܩܝܢ ܠܘܬ ܫܘܠܡܐ ܕܡܝܬܪܘܬܐ ܒܚܪܬܐ ܡܥܒܪܝܢ. ܫܡܥ
ܠܢܒܝܐ ܕܐܡܪ. ܒܪܫܝܬ ܡܪܝܐ ܐܢܬ ܫܬܐܣܬܗ̇[3] ܕܐܪܥܐ. ܘܥܒܕܐ ܕܐܝܕܝܟ
ܐܢܘܢ ܫܡܝܐ. ܗܢܘܢ ܢܐܒܕܘܢ. ܐܢܬ ܕܝܢ ܡܩܘܐ ܐܢܬ. ܘܟܠܗܘܢ ܐܝܟ ܡܐܢܐ
ܢܒܠܘܢ. ܘܐܝܟ ܥܛܦܐ ܬܥܛܦ ܐܢܘܢ. ܘܢܫܬܚܠܦܘܢ. * ܘܐܫܥܝܐ ܕܝܢ ܟܕ ܠܗܠܝܢ
ܡܚܘܐ ܐܡܪ ܗܘܐ. ܕܚܘܪܘ ܒܫܡܝܐ ܡܢ ܠܥܠ. ܘܒܐܪܥܐ ܡܢ ܠܬܚܬ. ܡܛܠ
ܕܫܡܝܐ ܐܝܟ ܬܢܢܐ ܐܫܬܪܪ[4]. ܐܪܥܐ ܕܝܢ ܐܝܟ ܡܐܢܐ ܬܒܠܐ. ܘܗܠܝܢ ܕܝܢ ܕܥܡܪܝܢ
ܒܗ̇ ܐܟܘܬܐ ܕܗܢܘܢ ܢܐܒܕܘܢ. ܚܙܝܬ ܐܝܟܢܐ ܒܪܝܬܐ ܐܫܬܥܒܕܬ ܠܣܪܝܩܘܬܐ: ܐܝܟܢܐ
ܘܡܬܚܪܪܐ ܡܢ ܚܒܠܐ. ܗܘ ܓܝܪ[5] ܟܕ ܐܡܪ ܕܐܝܟ ܥܛܦܐ ܬܥܛܦ ܐܢܘܢ.
ܘܢܫܬܚܠܦܘܢ. ܐܫܥܝܐ ܕܝܢ ܕܗܠܝܢ ܕܥܡܪܝܢ ܒܗ̇: ܐܟܘܬܐ ܕܗܢܘܢ ܢܐܒܕܘܢ. ܟܕ ܠܘ

* E 70 v° a. * K 57 r°.

1. K ܐܝܬܝܗ̇. — 2. K ܕܪܕܪܐ. — 3. K ܫܬܐܣܝܗ̇. — 4. F ܐܫܬܪܝ (LXX ἐστερεώθη). — 5. E ܡܢ.

made subject to vanity, not of its own accord, but because of him who subjected it'. What is 'Creation was made subject to vanity'? It was made corruptible. Why and wherefore? On account of you the man. For, since you received a body that is mortal and passible, the earth also received a curse, and produced briars and thorns. But, that heaven together with the earth will grow old and eventually pass to the better ending, hear the prophet saying, 'In the beginning, Lord, thou laidst the foundations of the earth, and the heavens are the work of thine hands. They shall perish, but thou endurest; and they all shall grow old as a garment; and as a vesture shalt thou fold them up, and they shall be changed'. And Isaiah, demonstrating these things, said, 'Observe heaven above and the earth beneath; because heaven hath been solidified as smoke, and the earth shall grow old as a garment; and they that dwell therein shall perish like them'. You have seen how 'creation was made subject to vanity', how also it shall be freed from corruption; for the former said 'As a vesture shalt thou fold them up, and they shall be changed', and Isaiah said 'They that dwell therein shall perish like them', not speaking of utter destruction, for neither shall the men who dwell in it undergo such as this, but the temporary destruction, and through that very thing they shall pass to in-

1. This passage to 'universe' (p. 84, l. 2) is cited in Greek from this letter in S. V. N. C., IX, 745. The author of this Catena seems not to have noticed that it occurs in a citation from Jo. Chrys.

* F. 70 v° b. ܐܝܟܢܐ ܕܠܡܐܡܪ ܐܡܪ. ܘܐܦܠܐ ܓܝܪ[1] * ܒܬܚܝܬܐ ܗܠܝܢ ܕܒܦܓܪܢ ܒܗ̇ ܠܒܪܝܬܐ ܗܘܬ
ܐܝܟܢܐ ܡܥܩܒܝܢ. ܡܫܬܚܠܦܘܬܐ ܠܐ ܠܗܠ ܕܠܗ ܡܛܠ. ܕܨܒܐ ܗܘ ܐܠܐ ܫܥܒܕܝܢ.
ܗܘܝܘ.[3] ܗܠܝܢ[2] ܐܝܟ ܕܐܡܪ[1] ܗܘ ܟܕ ܡܚܘܐ ܟܠ ܕܝܢ ܗܘܐ: ܒܪܝܬܐ ܕܗܝ ܗܟܢܐ
ܐܝܟܢܐ ܗܟܢܐ ܕܐܦ ܦܘܠܘܣ ܡܢ ܠܬܚܬ ܠܩܕܡܘܗܝ. ܐܡܪ. ܒܪܡ ܕܝܢ ܕܗܫܐ. ܡܛܠ
ܫܘܥܒܕܗ̇ ܕܝܠܗ̇ ܡܡܠܠ. ܘܡܚܘܐ ܕܡܛܠ ܡܢܐ ܗܟܢܐ ܗܘܬ. ܘܠܢ ܥܠܬܐ ܣܐܡ
ܠܗ̇. ܡܢܐ ܗܟܝܠ.[4] ܒܛܠܝܡܘܬܐ ܐܬܥܒܕܬ: ܕܡܛܠ ܐܚܪܢܐ ܗܠܝܢ ܣܒܠܬ. ܘܠܐ
ܠܡܐܡܪ. ܐܦ ܓܝܪ ܡܛܠܬܝ ܗܘܬ. ܗܝ ܗܟܝܠ ܕܡܛܠܬܝ ܗܘܬ. ܐܝܟܢܐ ܗܟܝܠ
ܡܬܥܘܠܐ ܕܡܛܠ ܬܘܪܨܐ ܕܝܠܝ ܗܠܝܢ ܣܒܠܐ[5]. ܐܚܪܢܐܝܬ ܕܝܢ ܡܚܙܝܢ ܕܟܐܢܘܬܐ
ܘܥܘܠܐ[6] ܐܦ ܠܐ ܕܢܒܥܐ ܥܠ ܗܠܝܢ ܕܠܐ ܢܦܫܐ ܘܠܐ ܪ̈ܓܫܬܐ ܥܠܐ. ܐܠܐ ܦܘܠܘܣ
ܡܛܠ ܕܦܪܨܘܦܐ ܥܒܕ ܠܗ̇ ܘܠܐ ܒܚܕ ܡܢ[7] ܗܠܝܢ ܕܐܡܪܬ ܡܬܚܫܚ. ܐܠܐ ܒܡܠܬܐ
* 71 r° a. ܐܚܪܬܐ * ܡܢ ܝܬܝܪܘ ܠܡܒܝܐܘ ܡܬܚܫܒ ܕܫܡܘܥܐ. ܐܝܕܐ ܕܝܢ ܐܝܬܝܗ̇ ܗܘܬ. ܡܢܐ ܐܡܪ
ܐܢܬ. ܒܝ̈ܫܬܐ ܣܒܠܬ ܡܛܠܬܟ. ܘܡܬܚܒܠܢܝܬܐ ܗܘܬ. ܐܠܐ ܘܠܐ ܡܕܡ
ܚܣܪܬ. ܐܦ ܓܝܪ ܠܐ ܡܬܚܒܠܢܝܬܐ ܬܘܒ ܗܘܝܐ ܡܛܠܬܟ. ܗܕܐ ܓܝܪ ܐܝܬܝܗ̇ ܗܝ
ܕܐܡܪ ܒܣܒܪܐ. ܐܡܬܝ ܕܝܢ ܕܐܡܪ ܕܠܐ ܒܨܒܝܢܗ̇ ܐܫܬܥܒܕܬ. ܠܐ ܕܪܓܫܐ ܕܡܢܝܐ

1. FK ܕܝܢ. — 2. FK om. — 3. Here the extracts in F and K end. — 4. Ms. om. stop. — 5. Ms. ܣܒܠܝܢ. — 6. Ms. with stop following. — 7. Ms. ܡܢ.

corruption, ⌜just indeed as by saying 'like these things' he pointed to creation itself, that is the universe⌝[1], just indeed as Paul also says farther on. However for the present he is speaking about its subjection and showing why it was made of this kind, and assigning us as the reason. What then? Was violence done to it in that it underwent these things for another? Not at all; for it was indeed made for me. How then is a thing which was made for me injured when it undergoes these things for my reformation? But, to look at it in another way, we ought not even to raise the question of justice and injustice with respect to things without life and perception. But Paul because he personified it uses none of the arguments that I have stated, but by another method of reasoning sets himself superfluously to comfort the hearer. But what was it? 'What say you? It underwent evil things for you and has become corruptible. But it lost nothing; for it shall also become incorruptible again through you' : for this is the meaning of 'in hope'. But, when he says, 'It was not made subject of its own will', he does not say this to show that it is possessed of thought, but that you may learn that every-

1. Gr. ὥσπερ οὖν καὶ ἡ κτίσις· ἅπερ ἅπαντα διὰ τοῦτο εἶπεν [Jo. Chrys. διὰ τοῦ εἰπεῖν] ὡς ταῦτα παρεδήλωσεν.

ܐܝܬܝܗ̇ ܕܬܪܒܝܬܐ ܠܒܘܪܐ ܐܡܪ. ܐܠܐ ܕܬܬܠܒܟ ܕܒܪܚܡܐ ܕܡܫܝܚܐ ܟܠܗ ܡܕܡ ܡܬܬܪܨ
ܗܘܐ. ܘܠܐ ܬܘܪܨܐ ܕܗ̇ܝ ܐܝܬܝܗ̇ ܗܘܬ. ܐܡܪ ܕܝܢ ܘܥܠ ܐܝܢܐ ܣܒܪܐ. ܡܛܠ ܕܐܦ
ܗ̇ܝ ܒܪܝܬܐ ܬܬܚܪܪ. ܡܢܐ[1] ܐܝܬܝܗ̇ ܗ̇ܝ ܕܐܦ ܗ̇ܝ. ܕܠܘ ܐܢܬ ܐܠܐ ܘܗ̇ܝ[2] ܗ̇ܝ ܕܒܨܝܪ
ܒܪܒܐ ܡܢܟ: ܘܗ̇ܝ ܕܠܐ ܡܫܬܘܬܦܐ ܒܡܠܬܐ ܘܒܪܓܫܬܐ. ܗܕܐ ܐܦ ܗ̇ܝ ܬܫܬܘܬܦ ܥܡܟ ܒܛܒ̈ܬܐ.
ܬܬܚܪܪ ܓܝܪ ܐܡܪ. ܡܢ ܫܥܒܕܘܬܐ ܕܚܒܠܐ. ܗܢܘ ܕܝܢ ܠܐ ܡܟܝܠ ܠܗܘܐ ܐܝܬܝܗ̇
ܡܬܚܒܠܢܝܬܐ. ܐܠܐ * ܠܘܬ ܠܫܘܦܪܐ[3] ܕܦܓܪܐ ܕܝܠܟ. ܐܝܟܢܐ ܓܝܪ ܕܟܕ ܗܘܐ
ܡܬܚܒܠܢܐ: ܗܘܬ ܐܦ ܗ̇ܝ[4] ܕܐܟܘܬ ܗܘܬ. ܗܟܢܐ ܟܕ ܠܐ ܡܬܚܒܠܢܐ ܡܬܬܣܝܡ. ܘܐܦ
ܗ̇ܝ ܠܘܬ ܠܗ. ܗ̇ܝ ܗܕܐ ܕܝܢ ܕܡܫܘܕܥܘ ܠܗ̇ ܐܘܣܦ. ܒܚܐܪܘܬܐ ܕܫܘܒܚܐ ܕܒܢ̈ܘܗܝ
ܕܐܠܗܐ»[5] ܐܠܐ ܒܗ̇ܝ ܕܐܟܣܢܝܐ ܐܝܬܘܗܝ ܘܒܪܒܪܝܐ ܠܟܬܒܐ ܐܠܗܝܐ: ܘܠܐ
ܡܥܕܝܐ ܒܡܠܦܢܘܬܗ ܕܗܢܐ. ܒܪܘܝܐ ܕܚܒܠܐ ܡܣܒܪ ܕܐܝܬܘܗܝ ܐܠܗܐ. ܘܚܛܝܬܐ
ܕܝܠܗ ܩܪܐ ܠܥܠܡܐ. ܠܗܕܐ ܕܟܝܢܗ ܡܬܐܫܕ ܐܝܬܘܗܝ: ܒܛܝܒܘܬܐ ܕܝܢ ܕܠܐ
ܡܬܚܒܠܢܘܬܐ ܡܝܩܪ ܥܡ ܒܪܢܫܐ. ܗܘ ܕܐܦ ܡܛܠܬܗ ܗܘܐ ܠܗ ܓܝܪ. ܐܝܟ ܚܛܝܬܐ
ܕܐܠܗܐ ܠܫܥܒܕܘܬܐ ܕܡܛܠ ܒܪܢܫܐ ܘܕܥܠܡܐ ܬܪܨ ܡܫܝܚܐ. ܕܢܥܠ ܚܠܦ ܐܝܬܝܬܐ

* E 71 r° b.

1. Here begins an extract in F 32 v° and K 57 r°, headed : ܡܠܠ ܕܦܘܪ. — 2. E ܘܗܘܝ. — 3. E ܘܠܫܘܦܪܐ. — 4. E ܗܘܝ. — 5. Here the extracts in F and K end.

thing was brought about by the will of Christ, and the one is not a reformation of the other. But he stated also in what hope. 'Because creation itself also shall be freed'. What is 'itself also'? That not you, but it also, even a thing that is far inferior to you, and that does not partake of reason and perception, this also shall partake with you in the good things. For it 'shall be delivered', he says, 'from the bondage of corruption'; that is, it shall be no longer corruptible; but it shall follow the beauty of your body. For, as, when it became corruptible, creation also became the same, so, when it is rendered incorruptible, creation also as well shall again follow; to denote which indeed he added, 'into the freedom of the glory of the children of God' »'.

But, inasmuch as the Alexandrine is a stranger and a barbarian to the divine Scripture, and is not accustomed to the teachings of this Scripture, he thinks that God is a creator of corruption, and he calls the world his sin; a thing that is of fluid nature, but is honoured by the grace of incorruptibility together with man for whose sake also it was made. It was not as a sin of God that Christ reformed the world's subjection also that was for man's sake, that he might bring in one set of

1. In Ep. ad Rom. Hom. xv, 16-19 (ed. Field).

ܚܠܦ ܐܚܪܝ ܡܐ ܕܐܡܪ ܗܢܐ ܒܝܫܐ ܘܡܛܥܝܢܐ. ܚܠܦ ܦܓܪܐ ܗܢܘܢ ܕܠܡܘܬܐ
ܐܫܬܠܡܘ ܠܐ ܡܝܘܬܘܬܐ ܕܪܘܚܐ. * ܚܠܦ ܕܝܢ ܚܒܠܐ ܕܥܠܡܐ. ܠܐ ܡܬܚܒܠܢܘܬܐ * 71 v° a.
ܕܠܥܠܡ. ܚܠܦ ܕܝܢ ܣܘܓܐܐ ܕܚܛܗܐ ܣܘܓܐܐ ܕܬܪܝܨܘܬܐ. ܐܠܐ [1] ܐܝܟܢܐ
ܕܠܒܪܢܫܐ ܕܢܦܠ: ܘܡܢ ܛܥܝܘܬܐ ܕܐܬܦܫܛ ܗܘ ܕܝܢ ܡܢ ܛܝܒܘܬܗ [2] ܕܐܠܗܐ ܐܝܬ ܗܘܐ ܠܗ ܠܐ
ܡܝܘܬܘܬܐ: ܠܡܛܝܒܘܬܐ ܩܕܡܝܬܐ: ܠܘܬ ܗܝ ܘܡܢ ܩܘܝܡܐ ܢܩܝܡ. ܒܝܕ ܩܝܡܬܐ ܕܦܓܪܐ
ܠܘܬ ܠܐ ܡܬܚܒܠܢܘܬܐ: ܗܝ ܕܒܗ ܐܦ ܥܠܡܐ ܗܢܐ ܢܫܬܘܬܦ ܒܚܐܪܘܬܐ ܘܒܫܘܒܚܐ.
ܐܝܟ ܗܝ ܕܟܬܒܢܐ ܠܟܘܢ [3] ❖ ܘܡܢ ܒܬܪ ܐܚܪܢܝܬܐ ❖ ܡܢ ܒܘܚܢܐ ܕܝܢ ܕܐܬܒܚܢ ܓܠܝܐܝܬ ܚܒܠܗ
ܝܕܥܬܘܢ ܕܥܠ ܟܠ ܡܕܡ. ܘܠܐ ܫܪܝܪܘܬܗ ܕܡܛܠ ܗܝܡܢܘܬܐ. ܒܬܐܘܠܘܓܝܐ
ܕܐܒܐ ܘܕܒܪܐ. ܚܠܛܐ ܕܩܢܘܡܐ. ܡܛܠ ܕܐܦ ܠܐ ܐܠܗܘܬܗ ܕܣܒܠܝܘܣ
ܠܘܒܝܐ ܫܕܐ ܠܒܣܬܪܗ. ܒܡܬܒܪܢܫܢܘܬܐ ܕܝܚܝܕܝܐ ܡܚܫܒܢܘܬܐ ܘܫܘܚܠܦܐ.
ܘܗܠܝܢ ܐܚܪܢܝܬܐ ܕܡܒܛܠܢ [ܠ]ܒܪܢܫܘܬܐ ܫܪܝܪܬܐ ܡܩܪܒܢ. ܠܘܩܒܠ ܦܘܪܩܢܢ ܘܒܚܝܐ
ܡܩܝܡܢ. ܒܩܝܡܬܐ ܒܨܝܪܘܬܐ ܕܣܒܪܐ. ܘܟܦܘܪܝܐ ܕܩܝܡܬܐ ܕܦܓܪܐ. * ܒܒܪܝܬܐ * 71 v° b.
ܕܥܠܡܐ ܕܡܬܚܙܐ. ܠܫܢܐ ܡܓܕܦܢܐ ܕܒܐܣܟܡܐ ܕܨܒܝܢܐ ܛܒܐ ܡܙܕܝܢ ܠܘܩܒܠ
ܒܪܘܝܐ ܘܥܒܘܕܐ ܚܟܝܡܐ. ܘܐܣܩܐ ܕܗܠܝܢ ܕܡܢܝܢ ܚܝܠܐ ܘܕܝܢܐ ܕܟܝܢ.

1. Here begins an extract in F 32 v°, headed : ܘܠ, and in K 57 r°, headed : ܘܡܢ. — 2. K ܕܒܗ. — 3. F om. Here the extracts in F and K end.

things in place of another, as this wicked and deceiving man says; in place of bodies that had been delivered to death the immortality of spirits, and in place of the corruption of the world eternal incorruptibility, and in place of abundance of sins abundance of right acts; but in order that he might raise man, who had fallen, and by erring been stripped of the grace of God through which he had immortality, to the original state, through the resurrection of the bodies into incorruption, by which this world also shall partake of the freedom and the glory, as we have written.

(*And after other things.*)

But from the investigation you have plainly recognised his corruption on every point, and his spuriousness in the matter of faith; in the theology which concerns the Father and the Son mingling of hypostases (since he has cast behind him the godlessness of Sabellius the Libyan); in the Incarnation of the Only one phantasy and change, and the other things that do away the true Humanization and fight against our salvation; in the Resurrection lessening of hope, and denial of the resurrection of bodies; in the creation of the visible world, a blaspheming tongue that under the appearance of good will arms itself against the wise Creator and Maker,

ܠܡܐܢܝ ܫܦܝܪ ܡܢܝ ܡܢ ܡܢܝܐ. ܗܢܘ ܕܝܢ ܡܢ ܫܢܝܘܬܐ ܐܬܟܢܝ. ܗܘ ܕܐܝܬܘܗܝ
ܪܫܐ ܘܡܬܚܝܠܐ. ܗܢܘܢ ܕܠܗܘܢ ܫܡܐ ܡܢܝܟܝܐ. ܘܗܠܝܢ ܕܝܢ ܕܥ̈ܬܐ ܡܫܚܠܚܠܬܐ
ܡܢ ܥܕܬܐ ܩܕܝܫܬܐ ܡܣܬܠܩܢ ܥܡܗ ܘܡܬܚܪܡܢ: ܘܗܢܘܢ ܕܗܘܘ ܥܠܬܗܘܢ.
ܘܠܐ ܐܢܫ ܡܢ ܟܪܝܣܛܝܢܐ ܐܝܬ ܕܠܐ ܡܘܕܐ. ܡܛܠ ܗܟܢܐ ܗܟܝܠ ܓܠܐ ܗܘ ܕܐܠܟܣܢܕܪܘܣ:
ܐܝܟ ܗܘ ܕܠܟܠܗܝܢ ܗܠܝܢ ܫܠܡ. ܠܚܪܡܐ ܕܟܠ ܚܕ ܚܕ ܡܫܬܘܦ. ܟܕ ܠܣܘܓܐ
ܦܣ̈ܩܐ[1] ܐܘ ܫܢܕܐ ܡܫܥܒܕ ܕܣܓܝ ܐܝܬܘܗܝ ܡܣܝܒܪܐ܀

ܕܝܠܗ ܕܗ ܕܝܠܗ ܡܢ ܐܓܪܬܐ ܕܫܒܥ[1] ܕܟܬܒܐ ܩܕܡܝܐ[2] ܕܩܕܡ
ܐܦܝܣܩܘܦܘܬܐ. ܕܐܝܬ ܒܗ ܥܠܬܐ ܕܐܝܟܢܐ ܗܘ ܕܠܗ ܠܒܢ
ܕܐܡܪܝܢ ܗܘܘ* ܕܒܕܡܘܬ ܒܪܢܫܐ ܐܝܬܘܗܝ ܕܐܝܬܘܗܝ
ܐܠܗܐ܀

XXVIII E 93 r° b. K 66 v°.

* E 93 v° a.

ܐܢ ܕܝܢ ܒܕܘܟ ܫܡܥܝܢ ܠܟܬܒܐ ܕܐܡܪ: ܥܝ̈ܢܘܗܝ ܕܡܪܝܐ. ܠܡܥܒܕܢܘܬܗ ܕܐܠܗܐ
ܡܣܬܟܠܝܢ. ܕܡܫܬܘܕܥܐ ܒܫܡ ܥܝ̈ܢܐ. ܡܐ ܕܐܕ̈ܢܐ ܬܘܒ ܫܡܥܝܢ. ܠܡܪܟܢܘܬܐ
ܘܠܡܬܪܟܢܢܘܬܐ ܕܐܝܬ ܠܗ ܠܘܬܢ. ܘܕܡܪܚܡܢܐ ܐܝܬ ܐܝܬܘܗܝ. ܘܕܠܡܚܣܢܘܬܐ ܕܡܠܟ

1. Ms. sing. — 2. K om.

and that utters follies akin to those of Mani the madman and Marcion (for well was he named Mani from *mania*, that is, from madness, who is the founder of the Manichees, who are most exceedingly foul). But that these confused opinions are rejected and anathematized by the holy Church, and those who were the originators of them, there is none among Christians who does not confess. Accordingly therefore it is manifest that Alexander, inasmuch as he has agreed with all these opinions, shares the anathema of each one, being subject to many sentences or punishments[1].

XXVIII. — Of the same from the 7th letter of the Ist book of those before episcopacy, in which is contained a principle according to which those who say that God exists in human form are approved in their action (?).

But, if we in some place hear Scripture say ' the Lord's eyes ', we understand God's activity, which is signified through the term 'eyes'. And, when again we hear of ears, we understand the propensity and inclination that he has toward us, and that he has the attribute of mercifulness, and that

490-512

1. Greek fragments of this letter are published in Cramer, Cat. in Act. Apost., p. 296, 379, 390; in Epp. Cath., p. 73, 162; S. V. N. C., I, II, 204, 220; IX, 739; and a ms. extract exists in Add. 35123 f. 383 r°.

ܠܬܫܡܫܬܢ ܡܫܠܡܐ ܡܫܡܠܝܢ. ܐܢܫܝܐܝܬ ܓܝܪ ܘܡܬܪܟܢܐܝܬ ܡܡܠܠܐ ܟܬܒܐ
ܠܘܬ ܡܚܝܠܘܬܐ ܕܝܠܢ. ܘܡܛܠ ܕܐܦ[1] ܓܦܐ ܐܝܬ ܠܗ ܠܐܠܗܐ ܡܬܐܡܪ. ܐܠܐ
ܠܘ ܕܐܝܬ ܠܗ ܓܦܐ ܡܣܬܟܠܝܢܢ. ܐܠܐ ܕܚܣܝܢܘܬܗ ܡܬܚܘܝܐ ܒܝܕ ܗܠܝܢ ܡܣܬܟܠܝܢܢ.
ܙܕܩ ܠܢ ܓܝܪ ܡܛܠ ܕܟܪܣܛܝܢܐ ܐܝܬܝܢ ܕܪܘܚܢܐܝܬ[2] ܢܣܬܟܠ ܠܟܬܒܐ
ܐܠܗܝܐ[3]. ܘܠܘ ܐܝܟ ܠܟܬܝܒܬܐ܀

XXIX
E 36 v° b.

ܕܩܕܝܫܐ ܣܘܝܪܐ ܡܢ ܐܓܪܬܐ ܕܫܬܝܢ ܘܬܠܬ ܕܡܐܡܪܐ
ܕܬܪܝܢ ܕܡܐܦܝܣܩܘܦܘܬܐ. ܠܘܬ ܐܢܛܘܢܝܢܐ ܐܦܝܣܩܦܐ
ܕܚܠܒ܀

ܫܡܥܝܢ ܕܝܢ ܡܛܠ ܡܪܐ ܗܘ ܕܐܡܪ: ܕܐܡܪ ܐܦ ܗܕܐ. ܕܠܐ ܠܡ ܪܓܫܬ
ܒܬܘܠܬܐ ܩܕܝܫܬܐ ܒܡܘܠܕܐ. ܟܕ ܓܠܝܐܝܬ ܠܩܘܒܠܐ ܪܘܚܐ ܩܕܝܫܐ ܘܠܟܬܒܐ
ܟܬܒܐ ܗܠܝܢ ܕܒܝܕܗ ܐܬܡܠܠ ܡܐܡܪ. ܡܚܘܐ ܓܝܪ ܗܘ ܪܒ ܩܠܐ ܒܢܒܝܐ ܐܫܥܝܐ.
ܕܐܝܟܢܐ ܕܡܕܡ ܡܢ ܐܣܘܪܐ ܕܒܬܘܠܘܬܐ ܢܦܩ. ܘܟܕ ܠܐ ܫܪܝܗ̇. ܠܐ ܡܬܡܠܠܢܐܝܬ
ܐܬܝܠܕ܆ ܡܢ ܡܪܝܡ ܝܠܕܬ ܐܠܗܐ. ܟܕ ܐܡܪ ܗܟܢܐ. ܥܕܠܐ ܕܬܐܠܕ ܗܝ ܕܚܒܠܐ.

1. Mss. ܘܐܦ. — 2. K ܪܘܚܢܐܝܬ. — 3. E om.

he brings our service to completion; for Scripture speaks to our weakness in human and condescending fashion. And, because it is said that God has wings also, yet we do not understand that he has wings, but that his sheltering power is signified through these; for, since we are Christians, we must understand the divine Scriptures spiritually, not according to the letter.

XXIX. — Of the holy Severus from the 63rd letter of the 2nd book of those written during episcopacy, to Antoninus bishop of Berrhoea [1].

513-8. But we hear of the said Mara that he said this also as well, that the holy Virgin did not feel the birth, in manifest opposition to the Holy Spirit and to the Scriptures which were spoken by him. The loud-voiced among prophets, Isaiah, shows that he came forth from the bond of virginity like anything else, and he was ineffably born without rending her from Mary the God-bearer, saying thus, « Before she that travailed bare, and before the

1. S. L., I, 14-16; p. 167; Zach. Rh., VIII, 5; C. B. M., p. 950.

* 37 r° a. ܩܕܡ ܕܢܐܬܐ ܚܒܠܐ ܕܚܒ̈ܠܐ. ܦܠܛܬ ܘܝܠܕܬ* ܕܟܪܐ. ܗܘ ܕܝܢ ܕܦܠܛܬ ܡܚܘܝܐ[1].
ܕܒܪܓܫܬܐ ܕܗܝ ܕܝܠܕܐ: ܘܠܐ ܒܦܢܛܐܣܝܐ ܗܘܐ ܗܘ ܡܘܠܕܐ. ܗܟܢܐ ܓܝܪ
ܘܓܪܝܓܘܪܝܘܣ ܡܡܠܠ ܐܠܗܘܬܐ ܒܡܐܡܪܐ ܗܘ ܕܥܠ ܦܨܚܐ: ܡܛܠ
ܝܠܕܗ ܕܥܘܠܐ ܟܕ ܡܬܝܠܕ ܐܡܪ. ܐܠܐ ܘܩܥܬ ܡܢ ܐܘܠܨܢܐ ܕܐܣܘܪ̈ܐ ܒܬܘ̈ܠܝܐ
ܘܐܡܗ̈ܝܐ. ܒܚܝܠ ܣܓܝܐ ܟܕ ܐܬܝܠܕ ܕܟܪܐ ܡܢ ܢܒܝܬܐ. ܐܝܟ ܡܐ
ܕܐܫܥܝܐ ܡܣܒܪ. ܗܘ ܕܙܥܩܬ ܡܢ ܐܘܠܨܢܐ ܘܐܣܘܪܐ ܕܒܬܘܠܘܬܐ ܠܐ ܦܣܩܬ. ܐܝܟܢܐ ܕܠܐ
ܪܓܫܬܐ. ܘܠܐ ܒܪܓܫܬܐ ܣܓܝܐܬܐ ܕܐܝܟ ܗܕܐ. ܕܗܝ[2] ܕܝܠܕܐ ܗܘܬ. ܘܗܠܝܢ ܠܐ
ܡܬܡܠܠܢܐܝܬ ܘܠܥܠ ܡܢ ܟܠ ܗܘܝ ܗܘܝ. ܗܘ ܓܝܪ ܕܫܪܝܪܐܝܬ ܒܟܠܗܝܢ
ܗܠܝܢ ܕܝܠܢ ܨܒܐ ܕܢܐܬܐ: ܘܢܬܕܡܐ ܠܢ ܠܐܚ̈ܘܗܝ ܫܠܝܛ ܡܢ ܚܛܝܬܐ. ܡܢ ܟܠ
ܦܪܘܫ ܒܡܘܠܕܐ ܓܠܝܐ ܘܫܪܝܪܐ ܒܒܣܪܢܐܝܬ ܐܬܝܠܕ. ܟܕ ܪܓܫܬܐ ܠܗܿ ܝܗܒ ܠܗܿ ܕܝܠܕܐ:
* 37 r° b. ܕܪܚܝܩܐ ܡܢ ܟܠ ܚܒܠܐ ܘܚܫܐ. ܩܕܡ ܓܝܪ* ܕܢܐܬܐ ܚܒܠܐ ܕܚܒ̈ܠܐ ܡܟܪܙ ܢܒܝܐ ܕܝܠܕܬ.
ܐܝܟܢܐ ܕܝܢ ܠܢܣܝܘܢܐ ܕܚܒ̈ܠܐ ܘܕܐܘ̈ܠܨܢܐ ܐܫܬܥܒܕܬ. ܗܝ ܕܫܪܝܬ ܠܗܿ ܕܟܐܒܐ
ܠܡܐܠܕ ܒܢ̈ܝܐ. ܟܕ ܗܘ ܕܝܠܕܬ ܚܕܘܬܐ ܠܟܠܗ ܓܢܣܐ ܕܒܢܝ̈ܢܫܐ. ܗܐ ܓܝܪ

1. Ms. ܡܚܘܐ. — 2. Ms. ܗܘ.

pain of the travail came, she escaped and bare a male child »[1]. The fact that she escaped shows that the birth took place with perception on the part of her who gave birth, and not in phantasy[2]. So Gregory the Theoogian also in the sermon about Easter says of the birth of the babe when it is born : « But she also cried[3] from the compulsion of the virgin and maternal bonds, with great power, when a male child was born from the prophetess, as Isaiah announces »[4]. How could the fact that she cried from the compulsion and did not rend the bond of virginity happen without perception, and not with such great perception as this on the part of her who bare? And these things took place ineffably and beyond everything. He who wished to come truly in all our attributes, and to be made like to us his brethren without sin, was certainly born in fleshly fashion by a manifest and true birth, causing perception in her who bare, free from all pain and suffering; for the prophet proclaims that she gave birth before the pain of the travail came. For how was she to be subjected to the trial of pains and anguish, who put an end to the bearing of children in anguish through the fact that joy was born for the whole race of men? For, « Lo! », he says, « I announce unto you great

1. Is., LXVI, 7. — 2. φαντασία. — 3. Greg. ἐκραγέν, from ἐκρήγνυμι, which the translator has taken for an aor. ind. from κράζω. — 4. Or. XLV, 13.

ܐܡܪ ܡܣܒܪ ܐܢܐ ܠܟܘܢ ܚܕܘܬܐ ܪܒܬܐ. ܗܝ ܕܐܝܬܝܗ̇ ܠܟܠܗ ܥܡܐ. ܕܐܬܝܠܕ ܠܟܘܢ
ܝܘܡܢܐ ܦܪܘܩܐ. ܗܘ ܕܐܝܬܘܗܝ ܡܪܝܐ ܡܫܝܚܐ܀

XXX
C 76 v° b.

ܕܩܕܝܫܐ ܣܐܘܪܐ. ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܩܫܝܫܐ ܒܝܩܛܘܪ.
ܡܛܠ ܕܐܢܫ ܟܕ ܩܪܐ ܗܘܐ ܥܡܗ ܕܒܝܩܛܘܪ ܒܟܬܒܐ
ܕܠܗ ܕܦܛܪܝܪܟܐ ܐܡܪ ܗܘܐ ܠܗ. ܕܠܐ ܠܫܪܐ ܠܡܐܡܪ.
ܕܠܚܡܐ ܗܘ ܕܥܠ ܡܕܒܚܐ ܩܕܝܫܐ ܡܬܩܕܫ ܕܐܝܬܘܗܝ
ܦܓܪܗ ܕܥܡܢܘܐܝܠ. ܕܠܐ ܚܫܘܫܐ ܐܝܬܘܗܝ ܘܠܐ
ܡܝܘܬܐ. ܘܠܐܝܠܝܢ ܕܢܣܒܝܢ ܠܗ ܐܝܬܘܗܝ ܝܗܘܒܐ ܕܠܐ
ܚܫܘܫܘܬܐ ܘܠܐ ܡܝܘܬܘܬܐ. ܟܕ ܐܡܪ ܘܡܘܕܐ ܐܦ
ܗܘ. ܕܦܓܪܐ ܗܘ ܐܝܬܘܗܝ ܠܚܡܐ ܗܘ ܕܐܫܬܚܠܦ. ܠܘ
ܕܝܢ ܠܐ ܚܫܘܫܐ. ܡܛܠ ܕܡܬܩܨܐ ܘܡܬܦܠܓ. ܕܠܘܬ ܗܠܝܢ
ܐܡܪ ܗܘ ܩܕܝܫܐ ܗܟܢܐ܀

ܠܚܡܐ ܓܝܪ ܗܘ ܕܥܠ ܦܬܘܪ̈ܐ ܩܕܝ̈ܫܐ ܡܬܩܕܫ ܘܐܪܙܢܐܝܬ[1] ܡܫܬܚܠܦ. ܗܘ
ܐܝܬܘܗܝ ܦܓܪܐ ܫܪܝܪܐܝܬ. ܦܓܪܐ ܕܐܦ ܒܫܡܗ ܐܫܬܡܗ. ܗܘ ܕܝܢ ܕܗܘ ܕܒܪܝܠܝܬ

1. Ms. ܘܐܪܙܝܬ.

joy, that is to all the people, that there hath been born to you to-day a Saviour, who is the Lord Christ »[1].

XXX. — OF THE HOLY SEVERUS, FROM THE LETTER TO THE PRESBYTER VICTOR[2], BECAUSE SOMEONE WHEN READING WITH THE SAME VICTOR IN THE BOOK OF THE SAME PATRIARCH SAID TO HIM THAT IT IS NOT PROPER TO SAY THAT THE BREAD WHICH IS CONSECRATED UPON THE HOLY ALTARS, WHICH IS THE BODY OF EMMANUEL, IS IMPASSIBLE AND IMMORTAL, AND IS A GIVER OF IMPASSIBILITY AND IMMORTALITY TO THOSE WHO PARTAKE OF IT, THOUGH EVEN HE HIMSELF SAID AND CONFESSED THAT THE BREAD WHICH HAS BEEN TRANSMUTED IS THE BODY, BUT NOT IMPASSIBLE, BECAUSE IT IS BROKEN AND DIVIDED; IN ANSWER TO WHICH THE HOLY MAN HIMSELF SPEAKS AS FOLLOWS.

519-21 (?). For the bread that is consecrated on the holy tables and mystically transmuted is itself truly the body, the body of him in whose name it was in

1. Luke, II, 10.11. — 2. S. L., p. 154, 474. These references make it probable that the letters to Victor were written soon after episcopacy. See also below, p. 103. 106.

ܡܟܝܠ ܡܫܚܠܦ ܚܠܦܝܢ. ܐܢ ܕܝܢ ܕܗܘ ܕܩܡ ܐܝܬܘܗܝ ܦܓܪܐ. ܡܒܝܢ ܕܠܐ ܚܫܘܫܐ
ܐܝܬܘܗܝ ܘܠܐ ܡܝܘܬܐ. ܐܢ ܚܙܝܢ ܠܗ ܠܠܚܡܐ ܗܘ ܕܡܫܬܚܠܦ ܐܪ̈ܙܢܐܝܬ ܚܫܝ̈ܢܝܢ: ܐܠܐ ܠܗ̇
ܗܘ ܕܢܦܠ ܠܘܬ ܥܝ̈ܢܐ ܕܪ̈ܓܫܐ: ܡܢ ܕܚܙܝܢ ܠܗ ܕܡܬܩܨܐ: ܠܐ ܡܘܕܝܢ ܠܗ
ܕܐܦ ܠܐ[1] ܡܝܘܬܐ ܐܝܬܘܗܝ. ܙܒܢܐ ܗܘ ܠܢ[2] ܠܡܐܡܪ. ܕܐܦܠܐ ܦܓܪܐ ܕܐܠܗܐ ܐܝܬܘܗܝ.
ܐܦ ܚܙܝܢ ܠܚܡܐ ܗܘ[3] ܗܘ ܕܡܬܚܙܐ. ܒܗ̇ ܗܟܝܠ ܗܝܡܢܘܬܐ ܗܝ ܕܒܗ̇ ܕܡܣܬܟܠܝܢ
ܠܗ ܘܡܗܝܡܢܝܢ. ܕܦܓܪܐ ܕܐܠܗܐ ܗܘ ܕܐܬܒܣܪ ܚܠܦܝܢ ܠܐ
ܡܫܬܚܠܦܢܐܝܬ: ܘܒܨܒܝܢܗ ܚܫ ܘܩܡ. ܒܗ̇ ܕܝܢ ܒܗ̇ ܒܗܝܡܢܘܬܐ ܡܣܬܟܠܝܢ
ܘܡܘܕܝܢ. ܕܐܦ ܠܐ[1] ܡܝܘܬܐ ܐܝܬܘܗܝ ܘܠܐ ܚܫܘܫܐ. ܘܠܢ ܠܐ ܚܫܘܫܘܬܐ ܘܠܐ
ܡܝܘܬܘܬܐ ܡܥܛܦ. ܗܘ ܓܝܪ ܕܫܒܩ ܕܢܬܦܪܫ ܘܢܬܦܠܓ: ܡܛܠ ܕܐܦܠܐ ܕܓܪܝܐ ܗܘܐ
ܕܐܚܪܢܐܝܬ ܢܫܬܘܬܦܘܢ. ܒܗ̇ ܕܝܢ ܒܗ̇ ܒܡܪܚܡܢܘܬܐ ܫܒܩ ܘܠܦܓܪܐ ܕܐܠܗܐ.
ܗܘ ܕܡܢ ܩܕܝܡ ܐܫܬܚܠܦ ܦܓܪܐ ܕܐܠܗܐ. ܗܘܐ ܠܡܬܚܙܝܘ ܐܝܟ ܠܚܡܐ. ܘܠܫܘܪܪܐ
ܕܐܫܬܚܠܦܘܬܐ ܕܡܫܬܡܠܝܐ. * ܡܢ ܣ̈ܓܝܐܐ ܐܬܚܙܝ ܐܦ ܒܥܝ̈ܢܐ ܕܪ̈ܓܫܐ ܐܠܝܢ. ܘܚܙܘ ܒܣܪܐ ܕܡܠܝܐ * 77 r° a.
ܕܡܐ ܕܡܬܩܨܐ. ܘܠܐ ܠܚܡܐ ܗܘ ܕܣܝܡ ܥܠ ܡܕܒܚܐ܀

1. Ms. ܐܦܠܐ. — 2. Added in marg. — 3. Ms. ܘܗܘ.

fact transmuted, that is of him who voluntarily died and rose for our sakes. But, if it is the body of him who rose, it is plain that it is impassible and immortal. If we do not look at the bread that is mystically transmuted, but at that which comes under the eyes of the senses, and, seeing it broken, do not confess it to be indeed immortal, it is time for us to say that neither is it God's body : for what is seen is indeed bread. By the faith therefore by which we understand and believe it to be the body of God who became incarnate without variation for our sakes, and voluntarily suffered and rose, by the same faith we understand and confess that it is also immortal and impassible, and bestows impassibility and immortality on us. For he who allowed it to be cut and divided, because indeed it was otherwise impossible for us to partake of it, in the same mercifulness also allows God's body which has been already transmuted to appear as bread. And for a confirmation of the transmutation that is accomplished this has been seen by many even with the eyes of their senses themselves, and they have seen bloodstained flesh being broken, not the bread that is laid upon the altar,

XXXI
L 24 v° a
(F 94 r°).[1]

ܕܩܕܝܫܐ ܣܘܝܪܐ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܣܪܓܝܣ ܐܣܝܐ ܘܣܘܦܣܛܐ܀

ܡܛܠ ܕܝܢ ܡܩܒܠܢܘܬܗ ܕܐܘܛܘܟܐ ܕܩܢܘܢܐܝܬ ܗܘܬ: ܘܕܐܦ ܠܐ ܚܕ ܡܘܡܐ ܦܣܬܐ
ܥܠ ܩܕܝܫܐ ܕܝܘܣܩܘܪܘܣ: ܘܥܠ ܣܘܢܗܕܘܣ ܗܝ ܕܥܡܗ ܒܐܦܣܘܣ ܐܬܟܢܫܬ. ܠܘܬ
ܐܢܫܝܢ ܡܢ ܩܕܡ ܙܒܢܐ ܦܠܐܬܐ ܐܡܠܝܬ ܕܡܛܠ ܗܕܐ. ܘܐܡܪܬ ܕܓܡܝܪܐܝܬ ܠܫܪܪܐ
ܗܟܢܐ ܡܫܡܠܝܢܐܝܬ ܡܦܩܬ. * ܘܐܬܚܙܝܬ ܠܝ. ܕܫܦܝܪܐ ܘܐܠܝܨܐ. ܕܦܚܡܝܢ
ܕܗܠܝܢ ܐܫܕܪ ܠܡܠܝܠܘܬܟ. ܠܘ ܓܝܪ ܗܘ ܕܘܝܐ ܕܡܢ ܣܩܘܬܘܦܘܠܝܣ ܒܠܚܘܕ:
ܐܠܐ ܐܦ ܐܚܪܢܐ ܣܓܝܐܐ ܕܡܢ ܩܕܡܘܗܝ ܘܡܢ ܒܬܪܗ. ܗܘܘ. ܒܗ ܒܗܝܢ ܒܫܢܝܬܐ
ܡܓܕܦܢܝܬܐ ܐܬܚܫܚܘ. ܟܕ ܠܐ ܝܕܥܝܢ ܡܢܐ ܐܡܪܝܢ. ܐܠܐ ܠܣܦܝܩܘܬ ܗܘܢܐ ܡܠܝܘܬܐ
ܕܓܘܕܦܐ ܕܥܠ ܐܠܗܐ ܥܒܕܘ. ܣܘܢܗܕܘܣ[2] ܓܝܪ ܗܝ ܩܕܝܫܬܐ ܕܒܐܦܣܘܣ[3]: ܕܥܡ
ܣܗܕܐ ܚܣܝܐ ܕܫܪܪܐ ܕܝܘܣܩܘܪܘܣ ܐܬܟܢܫܬ. ܡܕܡ ܚܕܬܐ ܡܛܠ ܗܝܡܢܘܬܐ ܠܐ
ܟܠ ܟܠܗ ܐܠܦܬ. ܐܠܐ ܒܠܚܘܕ ܕܗܢܘܢ ܕܐܬܒܪܝܘ ܒܚܡܬܐ ܝܗܘܕܝܐ ܕܐܘܛܘܟܘܣ

* L 24 v° b.

1. As this leaf of L is torn, I supply the gaps from F (see p. IV). — 2. F ܣܘܢܗܕܘܣ, L def. — 3. F ܕܒܐܦܣܘܣ, L def.

XXXI. — Of the holy Severus from the letter to Sergius the physician and sophist.

515-8. But with regard to the reception of Eutyches that it was done in a canonical way, and that it casts no slur on the holy Dioscorus, and on the synod which assembled with him at Ephesus, I addressed the arguments on this head to certain persons some time ago, and I also dealt completely with it as the truth demands; and I have thought it good and urgent to send a copy of these things to your learning. Not only the wretched man from Scythopolis[1], but many others besides before him and after him, employed the same blasphemous absurdities, not knowing what they are saying[2], but made empty-mindedness fulness of blasphemy against God. The holy synod which assembled at Ephesus with the saintly witness of the truth Dioscorus taught nothing new whatever with regard to the faith, but only effected the deprivation[3] of those who were infected with the Jewish poison of

1. John the scholastic : see Loofs, Leontius v. Byzanz, p. 269 (Texte u. Untersuchungen, Bd. III); Lebon, Le Monophysisme Sévérien, p. 149, 153, 162. — 2. I Tim., I, 7. — 3. καθαίρεσις.

ܕܒܝܫܐ ܠܢܣܛܘܪܝܘܣ ܘܐܪܚܩܬ. ܠܐܘܛܘܟܐ ܕܝܢ ܕܩܪܒ ܒܥܘܬܐ ܘܐܚܪܡ ܠܗܪܣܝܣ ܕܝܠܗ:
ܗܘ ܕܡܛܠܬܗ ܡܬܪܫܐ ܗܘܐ. ܡܢܗ ܕܝܠܗ ܕܒܥܘܬܐ ܗܝ ܘܡܢ ܗܘܦܘܡܢܣܛܐ
ܗܠܝܢ ܕܒܩܘܣܛܢܛܝܢܘܦܘܠܝܣ ܐܬܟܬܒ ܩܕܡ ܦܠܒܝܢܐ ܩܒܠܬܗ. ܟܕ ܠܐ ܐܫܬܘܕܥܬ
[illegible] ܕܒܠܒܗ. ܘܟܘܪܗܢܐ ܕܩܫܐ ܠܡܫܬܟܚܘ[1]. ܐܝܟ ܡܫܘܚܬܐ
ܐܢܫܝܬܐ ܕܐܝܬܝܗ ܐܬܟܣܝ ܡܢܗ. ܟܬܒܐ ܓܝܪ ܐܠܗܝܐ ܓܠܝܐܝܬ ܡܠܦ. ܕܒܪܢܫܐ
ܚܙܐ ܐܦܐ. ܐܠܗܐ ܕܝܢ ܚܙܐ ܠܠܒܐ. ܡܢܐ[2] ܕܝܢ *ܐܢܫ ܢܐܡܪ: ܥܠ ܗܠܝܢ
ܕܒܟܠܩܝܕܘܢܐ[3] ܐܬܟܢܫܘ. ܕܠܬܐܘܕܘܪܝܛܐ ܘܠܗܝܒܐ[4] ܩܒܠܘ. ܕܠܢܣܛܘܪܝܘܣ ܛܢܦܬܐ
ܕܗܪܣܝܣ[5]. ܠܐ ܒܠܒܐ ܒܠܚܘܕ ܛܫܘ. ܐܠܐ ܘܒܦܪܨܘܦܐ ܓܠܝܐ ܚܘܘ. ܟܕ
ܐܬܩܪܝ ܓܝܪ ܗܠܝܢ ܕܒܗܘܦܘܡܢܣܛܐ ܕܡܛܠܬܗܘܢ ܗܘܬ ܩܬܐܪܣܝܣ
ܕܗܝܒܐ: ܘܐܓܪܬܗ ܗܝ ܕܠܘܬ ܡܪܝ ܦܪܣܝܐ: ܕܓܕܝܦܘܬܐ ܣܓܝܐܬܐ ܡܠܝܐ ܗܘܬ: ܗܝ
ܕܐܦ ܦܨܝܓܬܗ ܫܕܪܬ ܠܟܘܢ. ܗܢܘܢ ܕܡܟܠܠܝܢ ܗܘܘ ܕܠܐܘܢ[6]: ܗܘ ܕܗܘܐ * ܪܝܫ
ܟܘܡܪܐ ܕܥܕܬܐ ܕܪܗܘܡܝܐ. ܘܠܐ ܥܕܠܝܢ ܙܟܝܘܗܝ ܘܐܡܠܝܘܗܝ. ܟܕ ܐܡܪܝܢ ܘܡܠܠܝܢ[7]
ܗܟܢܐ܀ ܦܣܩܣܝܢܘܣ ܘܠܘܩܢܛܝܘܣ ܢܟܦܐ ܐܦܝܣܩܘܦܐ[8] ܘܒܘܢܝܦܛܝܘܣ[9]

*L 25 r° a. — *M 178 v° b.

1. Ms. ܠܡܫܬܟܚܘ. — 2. Here begins an extract in M 178 v° a. — 3. F ܕܒܟܠܩܝܕܘܢܐ ܗܘܘ. L def. — 4. F ܘܠܗܝܒܐ, L def. — 5. M ܕܗܪܣܝܣ, F ܕܗܪܣܝܣ, L def. — 6. M ܕܠܐܘܢ. — 7. M pl. — 8. M ܐܦܣܩܘܦܐ (sic). — 9. M ܘܒܘܢܝܦܛܝܘܣ.

Nestorius and cast them off : but Eutyches, who presented a petition and anathematized his heresy, on account of which he was accused, it accepted on the ground of the actual petition itself and on the ground of the minutes[1] that were written at Constantinople before Flavian, since it did not recognise the poison that was in his heart, and the disease hard to be discovered was in accordance with the human standard properly hidden from it; for the divine Scripture plainly teaches that 'man looks on the face, but God looks on the heart'[2]. But what will anyone say about those who assembled at Chalcedon, who received Theodoret and Hiba, who not merely hid the foul heresy of Nestorius in the heart, but actually displayed it with open face. When the contents of the minutes[1] on account of which Hiba's deprivation[3] took place had been read, and his letter to Mari the Persian, which was full of many blasphemies (a copy of which I have also sent to you), the representatives of Leo, who had become prelate of the church of the Romans, pronounced him blameless, making the following declaration[4] : « Pascasinus and Lucentius the reverend bishops and Boniface the presbyter representing

1. ὑπομνήματα. — 2. I Reg., XVI, 7 — 3. καθαίρεσις. — 4. διαλαλία.

ܟܘܪܣܝܐ ܕܫܠܝܚܐ ܕܦܘܡܐ ܕܦܣܩܣܝܢܘܣ ܐܡܪ. ܡܢ
ܩܪܝܢܗܘܢ ܕܟܪ̈ܛܝܣ ܝܕܥܝܢ: ܘܡܢ¹ ܐܦܘܦܐܣܝܣ² ܕܚ̈ܣܝܐ ܐܦܝܣܩܘܦܐ³. ܕܚܣܝܐ
ܗܝܒܐ ܠܐ ܚܝܒܐ ܐܬܚܙܝ. ܟܕ ܓܝܪ ܐܬܩܪܝܬ ܐܓܪܬܗ. ܐܫܬܘܕܥܢ ܕܐܝܬܘܗܝ
ܐܪܬܘܕܘܟܣܐ⁴. ܘܡܛܠ ܗܕܐ ܦܣܩܝܢ. ܕܐܦ ܐܝܩܪܐ ܕܐܦܝܣܩܘܦܘܬܐ ܘܥܕܬܐ ܗܝ
ܕܐܬܐܠܨ ܡܢ ܙܢܝܐ ܒܥܠ ܡܢܗ̇ ܢܬܦܢܘܢ ܠܗ܀⁵ ܘܠܗܠܝܢ ܟܠܗ̇ ܣܘܢܗܕܘܣ
ܢܩܦܬ. ܘܗܝ ܗܝ ܦܣܩܐ ܐܦܩܬ. ܐܝܟܢܐ ܗܟܝܠ ܗܠܝܢ⁶ ܕܡܓܢܝܢ ܥܠ ܗܢܘܢ
ܡܡܪܚܝܢ ܠܩܘܒܠܗ ܕܐܘܛܘܟܐ ܕܐܝܟ ܩܢܘܢܐ ܗܘܐ. ܠܩܛܓܘܪܝܐ
ܕܩܕܝܫܐ ܕܝܘܣܩܘܪܘܣ ܘܕܣܘܢܗܕܘܣ ܕܐܬܟܢܫܬ ܥܡܗ ܡܡܪܚܝܢ ܕܢܥܒܕܘܢ܀

XXXII
M 178 v° b.

ܕܝܠܗ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܚܐ ܐܪܬܕܘܟܣܘ ܕܒܛܘܪܘܣ
ܕܒܡܕܝܢܬܐ ܕܐܬܩܪܝܬ ܨܘܪ܀

ܡܛܠ ܕܐܬܒܥܝܬܘܢ ܕܬܫܐܠܘܢ ܠܝ: ܕܡܛܠ ܐܝܕܐ ܥܠܬܐ ܡܬܚܪܡ ܐܘܛܘܟܐ:
ܗܘ ܕܒܝܫ ܫܡܐ ܘܪܫܝܥܐ: ܘܐܝܟܢܐ ܐܬܩܒܠ ܡܢ ܕܝܘܣܩܘܪܘܣ ܗܘ ܕܛܘܒܢܐ

1. M ܡܢ. — 2. M ܐܦܘܦܐܣܝܣ, L illeg. — 3. M ܐܦܝܣ̈ܩܘܦܐ. — 4. L ܐܪܬܕܘܟܣܐ. — 5. Here the extract in L ends. — 6. Ms. ܗܠ with erasure following.

the apostolic throne[1] said by the mouth of Pascasinus, 'From the reading of the documents[2], and from the statement[3] of the reverend bishops we know that the reverend Hiba has been shown to be innocent. For, when his letter was read, we recognised that it is orthodox[4]; and therefore our decision is that the episcopal rank also and the church from which he was wrongfully ejected in his absence be restored' »[5]. And to these things the whole synod assented; and they promulgated the same decision. How then can those who defend those men dare to make the reception of Eutyches, which took place according to the canons, a charge against the holy Dioscorus and the synod which assembled with him?

XXXII. — Of the same from the letter to the orthodox[6] brothers in the city of Tyre, which is Sur.

513-8. Since you have thought fit to ask me for what reason Eutyches is anathematized, the man of ill name[7] and impious, and how it is that he was received by Dioscorus of saintly memory, we say in a few words that he was

1. θρόνος. — 2. χάρτης. — 3. ἀπόφασις. — 4. ὀρθόδοξος. — 5. Mansi, VII, 261. — 6. ὀρθόδοξοι. — 7. This represents δυσώνυμος and perh. means that he was falsely named Eutyches (fortunate).

ܕܫܡܝܐ: ܟܕ ܠܝܒܠܠܐ ܐܡܪܝܢ. ܕܐܬܩܒܠ ܦܢܝ. ܕܝܢ ܗܘܐ ܠܡܬܩܒܠܘ܆ ܕܐܝܬ
ܕܒܗ ܬܘܕܝܬܐ ܬܪܝܨܬܐ ܕܗܝܡܢܘܬܐ. ܘܚܪܡ ܠܡܐܢܝ. ܠܘܠܢܛܝܢܘܣ. ܘܠܐܦܘܠܝܢܪܝܘܣ.
ܘܠܐܝܠܝܢ ܕܐܡܪܝܢ ܕܡܢ ܫܡܝܐ ܢܚܬ ܒܣܪܗ ܕܡܪܢ ܘܐܠܗܢ ܝܫܘܥ ܡܫܝܚܐ.
ܥܠܘܗܝ ܕܐܦ ܐܝܠܝܢ ܕܒܬܪ ܐܘܣܦ܆ ܐܦܢ ܗܢܘܢ ܕܐܬܟܢܫܘ ܒܟܠܩܝܕܘܢܐ ܦܣܩܘܗܝ
ܠܩܪܝܢܐ. ܟܕ ܡܬܬܣܝܡܝܢ ܗܘܘ ܐܝܠܝܢ ܕܒܐܦܣܘܣ ܒܦܪܟܣܝܣ ܕܥܠܘܗܝ[1]
ܐܬܟܬܒ܆ ܕܥܘܠܠܐ ܗܠܝܢ ܕܨܒܝܢ ܗܘܘ ܕܢܪܡܘܢ ܥܠܘܗܝ. ܐܬܚܙܝ ܕܝܢ ܬܘܒ ܗܘ
ܒܝܫ ܫܡܐ܆ ܕܠܬܝܐ ܠܬܘܒ ܕܝܠܗ ܗܦܟ. ܘܕܗܘ ܕܝܢ[2].....

ܕܩܕܝܫܐ ܣܘܝܪܐ܆ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܢܐܘܢ ܩܫܝܫܐ ܘܪܝܫ ܕܝܪܐ ܥܠ ܡܩܒܠܘ ܕܐܘܛܘܟܐ܀

XXXIII
M 178 r° b.

ܡܛܠ ܕܠܐ ܠܐܘܪܟܐ ܣܓܝܐܐ ܢܬܡܬܚ ܐܓܪܬܐ܆ ܡܢ ܗܠܝܢ ܕܬܚܘܝܬܐ܆
ܐܬܝܕܥܬ ܓܠܝܐܝܬ ܗܝ ܕܐܡܪܢ܆ ܕܡܢ ܠܒܠܠܘܢ ܘܡܢ ܗܘܦܘܡܢܡܛܐ ܐܝܠܝܢ
ܕܐܬܟܬܒܘ ܒܡܕܝܢܬܐ ܡܠܟܬܐ܆ ܘܡܢ ܟܛܐܬܣܝܣ ܐܝܠܝܢ ܕܐܝܬ ܒܗܘܢ ܚܠܦ

1. Ms. om. ܕ. — 2. Lacuna in ms.

received on presenting a document[1] which contained a right confession of faith and anathematized Mani and Valentine, and Apollinaris, and those who say that the flesh of our Lord and God Jesus Christ came down from heaven; to which he further added the words that follow (though those who assembled at Chalcedon interrupted the reading, when the things that were written at Ephesus in the transactions[2] concerning him were put in), that the things which they wished to impute to him were slanders[3]. But the man of ill name seems again to have 'returned to his vomit'[4]. And that[5].....

XXXIII. — Of the holy Severus, from the letter to Neon the presbyter and archimandrite[6], about the reception of Eutyches.

And, in order not to extend the letter to a great length, from these declarations[7] it has been clearly made known that, as we said, in consequence of the document[1] and of the minutes[8] written in the royal city, and of the depositions[9] on behalf of Eutyches that are contained in them the holy synod

513-8.

1. λίβελλον. — 2. πρᾶξις. — 3. Mansi, VI, 633, 639-643. — 4. II Pet., II, 22. — 5. Here the ms. breaks off. — 6. Of Tagais (S. L., p. 318, 320). — 7. διαλαλίας. — 8. ὑπομνήματα. — 9. καταθέσεις.

ܐܘܛܘܟܐ ܐܝܟ ܕܙܟܝܐ. ܟܕ ܠܐ ܚܣܝܐ ܣܠܩܬܗ[1] ܠܘܬܗ. ܫܘܢܗܕܘܣ ܡܬܟܢܫܬܐ
ܗܝ ܕܗܝܕܝܢ ܐܬܟܢܫܬ ܒܡܕܝܢܬܐ ܕܐܦܣܝܐ. ܟܕ ܠܐ ܡܬܚܡܨ ܡܕܡ ܕܢܬܬܪܫܐ
ܡܛܠ ܗܝ ܕܡܢ ܒܬܪ ܗܠܝܢ. ܗܘ ܕܝܢ ܗܘ ܐܘܛܘܟܐ ܠܘܬ ܩܝܐ. ܟܕ ܠܗ ܕܘܟܬܐ
ܕܒܝܫܬܐ ܕܪܥܝܢܬܐ ܕܝܠܗ. ܗܕܐ ܓܝܪ ܐܦܠܐ ܥܠ ܐܒܗܬܐ ܩܕܝܫܐ ܐܝܟ ܚܘܣܪܢܐ.
ܥܠ ܕܗܪ̈ܛܝܩܘ ܣܓܝ̈ܐܐ ܐܫܬܘܝܘ ܠܡܣܒ * ܦܐܐ ܕܙܒܢܐ. ܘܬܘܒ ܗܦܟܘ ܠܪܫܝܥܘܬܗܘܢ
ܗܘܝ. ܡܛܠ ܕܐܦ ܥܡ ܗܠܝܢ ܐܒܗ̈ܬܐ ܩܕ̈ܝܫܐ ܬܠܬܡܐܐ ܘܬܡܢܬܥܣܪ. ܐܘܣܒܝܘܣ
ܗܘ ܕܦܡܦܝܠܘܣ. ܥܡ ܡܬܟܢܫܢܘܬܗܘܢ ܥܡ ܡܢܝܢܗܘܢ ܐܝܬܘܗܝ ܗܘܐ. ܘܥܡ ܗܠܝܢ.
ܚܠܦ ܫܢܝܘܬܗ ܕܐܪܝܘܣ ܡܬܟܬܫ ܗܘܐ. ܘܠܘܩܒܠ ܗܠܝܢ ܕܬܪܝܨܐܝܬ ܡܬܪܥܝܢ
ܡܙܕܝܢ ܗܘܐ܀

ܘܒܬܪ ܩܠܝܠ܀

ܘܕܝܘܣܩܘܪܘܣ ܕܝܢ ܒܫܘܢܗܕܘܣ ܗܝ ܕܒܟܠܩܝܕܘܢܐ ܗܕܐ ܐܡܪ܀ ܐܢ ܕܝܢ ܐܘܛܘܟܐ
ܠܒܪ ܡܢ ܝܘ̈ܠܦܢܐ ܕܥܕܬܐ ܡܬܪܥܐ. ܠܐ ܒܠܚܘܕ ܠܡܫܩܠ ܕܝܢܐ ܫܘܐ. ܐܠܐ ܐܦ
ܠܢܘܪܐ. ܐܢܐ ܕܝܢ ܕܗܝܡܢܘܬܐ ܩܬܘܠܝܩܐ ܘܫܠܝܚܝܬܐ ܒܛܝܠܐ ܡܢܝܫܘܬܐ. ܘܠܐ
ܕܒܪܢܫܐ ܐܝܢܐ ܕܗܘ. ܕܝܢ ܕܬܪܐ ܕܝܢ ܚܣܝܐ ܗܘ ܥܡܐ ܠܥܘܗܕܢܐ ܕܚܣܝܘܬܐ: ܠܥܡܢܘܐܝܠ

1. Ms. ܣܠܩܬ.

which then assembled in the city of the Ephesians gave a decision by which it declared this man innocent; and it can never be accused on account of the fact that after these things the same Eutyches ran back to the vomit[1] of his own evil opinion. For neither against the holy fathers did this bring a reproach, because many heretics consented to a temporary hypocrisy, and again returned to their impiety; since even with the 318 holy fathers Eusebius Pamphili both sat in concourse with them and was one of their number; and he contended with these on behalf of the madness of Arius, and armed himself against those who held the right opinions.

(And a little farther on.)

But in the synod at Chalcedon Dioscorus said this : « But, if Eutyches holds anything outside the doctrines of the church, he deserves not merely punishment, but even fire. But I concern myself for the catholic and apostolic faith, not for any man soever »[2]. But that the saintly man of saintly memory acknowledged Emmanuel who is of the Father's nature in

1. II Pet., II, 22. — 2. Mansi, VI, 633.

ܗܘ ܕܐܠܗܘܬܐ ܒܪ ܟܝܢܐ ܕܐܦ ܒܐܢܫܘܬܐ: ܠܗ ܡܢ ܠܗ ܡܬܚܙܝܐ ܗܘܐ: ܕܢܗܘܐ ܐܦ
ܘܠܢ ܒܪ ܟܝܢܐ ܒܐܢܫܘܬܐ. ܐܝܟܢܐ ܡܬܒܥܝܐ ܠܢ ܣܗܕܘܬܐ ܐܚܪܬܐ. ܡܢ ܕܗܘܦܘܡܢܡܛܐ
ܗܢܘܢ ܕܒܩܘܣܛܢܛܝܢܘܦܘܠܝܣ ܡܢ ܩܕܡ ܦܠܒܝܢܐ ܐܬܟܬܒܘ[1]: ܒܐܦܣܘܣ ܕܝܢ[2]
ܬܘܒ ܕܐܬܥܠܝ ܐܬܩܪܝܘ. ܓܠܝܐܝܬ[3] ܐܝܬ ܒܗܘܢ ܗܕܐ ܒܪܬ ܩܠܐ. ܕܡܢ ܐܘܛܘܟܐ ܐܬܬܘܕܝܬ.
ܘܡܢܗ ܕܝܢ ܐܫܬܪܪܬ. ܟܕ ܫܐܠ ܠܗܝ ܣܘܢܗܘܕܘܣ. ܕܐܦ ܚܢܢ ܟܠܢ ܠܗܠܝܢ
ܡܫܠܡܝܢ ܚܢܢ. ܘܗܢܘܢ ܐܡܪܘ[4] ܕܡܫܠܡܝܢ܀

ܕܩܕܝܫܐ ܣܘܝܪܘܣ܆ ܐܓܪܬܐ ܕܠܘܬ ܐܠܝܫܥ ܩܫܝܫܐ
ܘܪܝܫܕܝܪܐ ܘܫܪܟܐ܀

XXXIV
B 217 r° b.

ܝܘܚܢܢ ܗܘ ܩܫܝܫܐ ܩܕܝܫܐ. ܐܫܬܢܝ ܘܐܙܠ ܠܗ ܠܕܘܟܬܐ ܕܢܘܗܪܐ ܕܙܕܝܩܐ.
ܘܠܢܝܚܐ ܕܠܥܠ ܕܒܗ ܫܪܝܢ ܗܢܘܢ ܕܗܟܢܐ ܐܬܕܒܪܘ. ܟܕ ܡܣܟܝܢ ܠܝܘܡܐ
ܕܫܘܘܕܝܐ ܡܫܡܠܝܐ ܘܡܫܡܠܝܐ. ܘܠܐ ܕܠܒܪ ܡܢܢ ܢܬܓܡܪܘܢ. ܐܝܟܢܐ ܕܐܡܪ ܐܦ
ܦܘܠܘܣ ܗܘ ܕܐܬܐܪܙ ܒܥܘܡܩܐ ܘܠܐ ܡܬܡܠܠܢܘܬܐ ܕܩܕܡ ܝܕܥܬܐ ܕܐܠܗܐ.
ܐܝܟܢܐ ܕܐܝܬ ܒܕܘܟܬܐ ܚܕܐ ܐܡܪ. ܡܢܐ ܙܕܩ ܘܐܦ ܠܡܐܡܪ.

1. Ms. ܐܬܟܬܒ. — 2. Added in marg. in smaller letters. — 3. Ms. ܕܓܠܝܐܝܬ. — 4. Ms. ܐܡܪܝܢ.

the Godhead himself to have become also of our nature in the manhood, how do we need any other testimony, since the minutes[1] that were written in Constantinople before Flavian, and brought in again at Ephesus, plainly contain this expression, which was confessed by Eutyches, and confirmed by him, in that he asked that synod, « Do we all also agree to these things? » and they said, « We agree »[2]?

XXXIV. — Of the holy Severus, a letter to Elisha the presbyter and archimandrite, and the rest[3].

The saintly presbyter John has removed and gone to the place of light of the righteous, and to the rest above in which those who have so lived abide, expecting the day of the perfect and full promise, and not without us to be made perfect, as Paul who was initiated into the deep and ineffable things of the foreknowledge of God somewhere says[4]. What need is there even to say

519-21 (?).

1. ὑπομνήματα. — 2. *Ibid.*, 744. — 3. Appended in the ms. to bk. III of the work against John the grammarian of Caesarea (Joh., Vit. Sev., in *P. O.*, II, 278), a work which exists only in fragments : see C. B. M., p. 1323; Lebon, Le Monophysisme Sévérien, p. 147. — 4. Hebr., XI, 40.

ܡܥܩܬܐ ܗܘ ܟܝܬ ܢܓܕܐ. ܗܘ ܕܗܘܐ ܐܠܝܨܐ ܕܘܘܢܐ ܘܝܩܝܪܐ ܕܟܗ ܫܠܝ ܢܦܫܝ. ܡܛܠ ܐܒܕܐ
ܕܐܝܟ ܗܢܘܢ ܡܬܬܚܛܦܝܢ. ܢܬܓܠܐ ܒܩܠܝܠܐ ܩܠܝܠܐ ܘܠܫܘܠܬܐ ܐܚܪܝܬܐ
ܐܝܟ ܕܠܡܐܡܪ ܢܬܟܪܐ. ܡܛܠ ܗܢܐ ܕܝܢ ܣܓܝܐܬܐ ܐܝܬ ܗܘܐ ܠܝ ܕܐܟܬܘܒ ܒܡܫܒܚܬܐ
ܕܡܩܠܣܘܬܐ: ܒܪ ܙܟܝܐ ܐܢܐ ܡܢ ܣܘܓܐܐ ܕܡܫܬܥܝܢܐ. ܗܕܐ ܒܦܣܝܩܬܐ ܐܡܪ ܐܢܐ.
ܕܠܚܘܕܘܗܝ ܐܠܦ ܘܚܘܝ ܒܥܝܢܝ ܕܝܠܢ ܡܢܘ[1] ܗܝ. ܡܕܝܢ ܐܝܬܝܗ ܡܠܟܘܬܐ
ܕܫܡܝܐ ܕܡܬܒܪܙܐ. ܗܝ ܕܒܙܘܙܐ ܚܛܦܝܢ. ܗܟܢܐ ܓܝܪ ܒܪ ܠܦܓܪܐ ܡܚܝܠܐ ܐܒܪܐ
ܕܫܫܠܬܐ ܕܐܒܪܐ ܠܒܪ. ܦܠܓܗܝܢ ܘܒܕܪ ܕܠܒܪ ܣܓܝ ܘܒܙܥܘܪ. ܡܢ ܠܗܠܝܢ ܕܠܬܚܬ
ܢܓܕܢ. ܡܠܟܐ ܡܠܟܐ ܒܪܘ. * ܘܡܬܚܝܠܐ ܕܒܪܓܬܐ ܕܫܡܝܢܝܬܐ. ܗܘ ܠܗ ܟܠܗ (* 217 v° a.)
ܠܗܠܝܢ ܕܠܥܠ ܠܥܠ. ܠܘܬ ܗܠܝܢ ܕܗܫܐ ܡܕܡ ܦܫܝܩܐܝܬ ܐܙܠ. ܡܛܠ ܗܢܐ ܗܘܐ
ܘܢܒܟܐ ܙܕܩ. ܘܢܬܬܢܚ ܥܠ ܡܫܡܠܝܘܬܐ. ܕܐܬܬܪܝܩܬ ܡܢ ܟܠ ܡܦܠܐ ܕܐܝܟ
ܗܢܐ: ܦܘܢܩܝܬܐ ܫܦܝܪܬܐ. ܡܛܠ ܕܝܢ ܕܘܠܐ ܕܢܪܟܢ ܨܘܪܢ ܠܡܬܩܠܐ ܟܐܢܐ ܕܕܝܢܘܗܝ
ܕܐܠܗܐ. ܡܫܒܚܝܢ ܠܗܘ ܕܗܠܝܢ ܗܟܢܐ ܦܪܢܣ ܘܦܥܠ. ܐܡܪ ܓܝܪ ܒܕܘܟ
ܚܟܝܡܐ ܘܙܪܝܙܐ ܐܝܘܒ. ܐܢ ܕܝܢ ܗܘ ܟܢ ܕܢܐ. ܡܢܘ ܕܐܡܪ ܠܩܘܒܠܗ. ܗܠܝܢ

1. Ms. ܡܢܘܢ.

what poignant and heavy sorrow has shaken my soul? For it is a great loss that this wretched turbidity of times in which we ourselves have been left alive should by such men being snatched away be gradually laid bare and reduced so to speak to the last dregs. About him there is much that I might write on the laudatory side, but, overcome by the multitude of subjects, I say this briefly, that he alone taught us and caused us to see before our eyes, what is the kingdom of heaven that is spoiled, which spoilers seize[1]. In such a a way, clad in the feeble body as in a chain of lead, he parted and dispersed all things outside, and by taking little thought for things that draw downwards, and receiving strength through desire of heavenly things, he fitted himself wholly for things above, to which he has now easily departed. Therefore we must both weep and groan for our solitude, which has been deprived entirely of such a pattern and honourable example. But, since we ought to bow our neck before the just scales of the judgments of God, we praise him who so orders these things and brings them to pass : for the wise and strenuous Job somewhere says, « But if he too hath so judged, who is he that gainsaith him? For what he himself wished he also did »[2]. And for

1. Matth., XI, 12. — 2. Job, XXIII, 13.

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] * 217 v° b.
[illegible]
[illegible]

1 Ms. [illegible]. — 2. Ms. [illegible]. — 3. Ms. with stop following. — 4. Ms. [illegible].

the rest we pray that by the saintly prayers of those who have made a good departure hence we may be saved, and as far as possible be kept unharmed, and not wander from the faith of these men, and may be raised to them in memory.

May these things be so. But in respect of what has been written by your love of God about the sustenance of the poor, and our necessity or refreshment, and that you wish to share with us in everything, and give readily, know this, that we accept the full purpose of your mind, but, being small and weak, we look to Paul the doctor of the church, and as regards our needs set ourselves to feel shame and refrain, and look at him who says, « In all things I have kept myself without being burdensome to you and will keep myself »[1]. But with respect to the relief of our brethren who are labouring under the same distresses, by which life is oppressed, I will exert myself, and will be importunate, or rather[2] will use lawful ⌜boldness of speech[3], and will beg, and grasp[4], and incite to liberal giving; and I will again use his words and say, « He that soweth sparingly shall reap sparingly; and he that soweth bountifully shall reap bountifully » : and this he seals by the

1. II Cor., XI, 9. — 2. μᾶλλον. — 3. παῤῥησία. — 4 Perh. read [illegible] 'and urge'.

ܡܣܬܟܠܢܐܝܬ. ܟܕ ܠܐܘܣܦܬܐ ܗܝ ܕܦܪܝܫ ܚܟܝܡܬܐ ܘܡܣܬܟܠܢܝܬܐ. ܗܝ ܕܟܠܢܫ
ܐܝܟ ܕܪܢܐ ܒܠܒܗ. ܠܐ ܡܢ ܟܪܝܘܬܐ ܘܠܐ ܡܢ ܐܠܨܐ. ܠܝܗܘܒܐ ܓܝܪ ܚܕܝܐ ܪܚܡ
ܐܠܗܐ܀ ܥܠ ܟܬܒܐ ܕܝܢ ܗܘ ܕܐܬܥܒܕ ܡܢܝ: ܠܘܩܒܠ ܫܛܝܘܬܐ ܗܪܛܝܩܝܬܐ
ܕܓܪܡܛܝܩܘܣ ܒܝܫܐ. ܟܕ ܙܒܢܝܢ ܣܓܝܐܢ ܟܬܒܬܘܢ، ܕܢܫܬܕܪ ܠܟܘܢ، ܩܕܡ
ܕܢܫܬܡܠܝܘܬܗ ܠܓܡܪ. ܗܘܝ ܟܕ ܗܘܝ ܟܕ ܡܚܦܛܝܢ ܗܘܝܬܘܢ. ܗܝ ܕܗܢܘܢ ܕܠܛܠܝܐ
ܚܠܝܡܐ ܘܡܛܝܒ ܡܛܟܣܐ. ܘܡܠܦ ܗܘܠܝܢ ܕܩܪܒܐ. ܡܚܦܛܝܢ ܕܒܣܕܪܐ
ܢܬܚܙܐ. ܟܕ ܠܐ ܠܒܝܫ ܙܝܢܐ ܐܠܝܨܐ. ܗܫܐ ܕܝܢ ܕܒܥܘܕܪܢܐ ܕܐܠܗܐ ܐܫܬܡܠܝ
ܐܝܟ ܚܝܠܢ ܙܥܘܪܐ: ܘܐܬܟܬܒܬ ܦܐܝܐܝܬ: ܘܐܬܦܚܡܬ ܕܝܢ ܐܝܟ ܕܡܨܝܐ
ܗܘܐ. ܐܫܬܕܪ. ܟܕ ܦܪܝܫ ܥܡܠܐ ܐܝܬܘܗܝ ܗܘܐ ܘܣܢܝܩ ܠܟܬܒܐ ܣܓܝܐܐ ܕܟܬܒܐ
ܐܫܬܕܪ. ܘܐܝܟ ܕܠܡܐܡܪ ܠܝ ܥܣܩ ܠܬܘܪܨܐ. ܡܛܠ ܗܝ ܕܡܫܢܐ ܐܢܐ
ܕܘܟܐ ܡܢ ܕܘܟܐ. ܘܠܐ ܥܬܝܕܝܢ ܠܝ ܒܟܠܕܘܟ ܣܗܕܘܬܐ ܕܟܬܒܐ ܘܬܚܘܝܬܐ
ܡܢ ܟܬܒܐ. ܫܦܝܪ ܓܝܪ ܐܬܚܙܝ ܠܝ. ܕܠܐ ܒܠܚܘܕ ܠܗܠܝܢ ܡܠܬܐ ܡܬܐܒܠܢܝܬܐ
ܕܓܪܡܛܝܩܘܣ ܐܘܡܢ. ܐܠܐ ܕܝܢ ܠܟܠܗ ܙܩܘܪܐ ܕܪܘܫܥܐ ܕܐܝܬܝܗ
ܕܐܬܬܚܡ ܘܐܬܥܒܕ ܒܚܘܕܬܐ ܒܟܠܩܐܕܘܢܐ. ܡܢ ܣܘܢܗܘܕܘܣ ܗܝ ܕܬܡܢ

very wise and understanding addition, « Every man as his heart willeth, not grudgingly nor of necessity : for God loveth a cheerful giver »[1].

As to the book that I have composed against the heretical fatuity of the wicked grammarian, by often writing and asking for it to be sent to you before it was completely finished you were acting like men who urge a boy who is healthy and well-prepared, and instructed in military affairs, to appear in the line of battle when he has not yet put on his armour. But, now that by God's help it has been finished, as far as our little power goes, and has been duly written, and duly collated as far as was possible, it has been sent. It was a very difficult task and needed a great store of books, and it was so to speak difficult for me to correct, because I am moving from place to place, and I have not everywhere at hand fitting testimonies and demonstrations from the Scriptures. For I thought it right to meet not only the lamentable babblings of the grammarian, but also the whole web of impiety contained in what was defined and done by way of innovation at Chalcedon by the synod which met there, and the impious Tome of Leo, taking occasion from the very

1. II Cor., IX, 6, 7.

ܐܬܝܠܕܬ܀ ܘܬܫܡܫܬܐ[1] ܙܥܘܪܬܐ ܕܝܠܝ܀ ܟܕ ܡܢܝܫ ܕܡܠܝܢ ܕܐܡܝܪܢ * ܠܘܬܗ[2]
ܕܓܪܡܛܝܩܘܣ ܐܡܪ ܐܢܐ ܢܦܪܣ ܐܢܐ ܠܢܟܠܐ܀ ܐܦܣ ܣܛܘܣܐ ܕܒܥܠܕܒܒܐ܀
ܘܠܗ ܠܥܩܪܐ ܐܝܟ ܕܠܡܐܡܪ ܕܡܪܝܪܘܬܐ ܐܦܣܘܩ܀ ܘܐܚܘܐ ܐܝܟܐ ܢܒܥ ܐܢܘܢ܀
ܘܕܠܘ ܚܕ̈ܬܐ ܐܢܝܢ ܗܠܝܢ܀ ܐܬܝܠܕܝ ܕܝܢ ܡܢ ܙܒܢܐ ܡܢ ܟܢܘܫܬܐ ܕܪܘܫܥܐ܀
ܕܗܢܘܢ ܕܠܐ ܪܕܝܘܬ ܗܘܐ ܠܪܥܝܢܐ ܒܝܫܬܐ ܐܬܪܥܝܘ܀ ܐܠܐ ܘܠܘ ܒܠܚܘܕ܀ ܘܕܐܚܘܐ
ܫܠܡܘܬܐ ܕܡ̈ܠܦܢܐ ܕܐܪ̈ܬܕܘܟܣܘ܀ ܘܕܗܠܝܢ[3] ܕܕܠܡܚܙܐ ܐܠܝܨܝܢ[4] ܡܣܬܟܠܢ̈ܐ܀
ܠܗܢܘܢ ܕܠܐ ܡܕܪܫܝܢ ܒܡܠ̈ܦܢܘܬܐ ܐܠܗ̈ܝܬܐ܀ ܘܣܟܐ ܠܘܬܗ ܟܕ ܠܘܬܗ ܕܝܚܕܐ܀ ܘܡܢ
ܚܪܝܢܘܬܐ ܕܡܢ ܟܠ ܦܢܝܢ ܐܝܟ ܕܡܫܟܚܐ ܐܢܛܪ܀ ܡܚܕܐ ܗܟܝܠ ܕܡܢ
ܩܕܝܫܐ ܩܘܪܝܠܠܘܣ ܘܓܪܓܘܪܝܘܣ ܡܡܠܠ ܐܠܗܘܬܐ: ܘܟܠܗܘܢ ܐܝܟ ܕܠܡܐܡܪ
ܗܢܘܢ ܕܝܠܦܝܢ ܟܕ ܐܡܪܝܢ ܠܗܘ: ܘܐܡܪܘ ܕܙܕܩ ܕܢܚܙܐ ܒܬܐܘܪܝܐ[5] ܕܟܝ̈ܢܐ ܗܠܝܢ
ܕܡܢܗܘܢ ܥܡܢܘܐܝܠ: ܗܘ ܕܒܐܬܪܘܬܐ ܡܪܟܒܐ: ܕܡܢܗܘܢ ܡܬܝܕܥܐ ܐܚܪܢܝܘܬܐ
ܐܝܬܐ ܘܠܐ ܫܘܝܐ ܐܘܣܝܐ ܕܗܠܝܢ ܕܐܬܚܝܕܘ ܒܚܕܝܘܬܐ܀ ܬܐܘܕܘܛܘܣ ܗܘ ܕܒܛܘܒܐ ܥܘܗܕܢܗ
ܐܦܝܣܩܘܦܐ ܕܐܢܩܘܪܐ ܗܝ ܕܒܓܠܛܝܐ܀ ܕܟܦܪ ܒܗܕܐ ܡܬܚܙܐ܀ ܘܠܐ ܡܩܒܠ
ܦܘܠܓܐ ܕܒܣܘܟܠܐ܀ ܡܛܠ ܗܕܐ ܗܘܐ ܐܦ ܣܓܝܐ̈ܐ ܡܢ ܐܪ̈ܬܕܘܟܣܘ܀ ܐܝܟ ܗܘ ܕܡܝܬܝܢ

1. Ms. ܘܬܫܡܫܬܐ. — 2. Ms. ܘܠܗ. — 3. Ms. om. ܕ. — 4. Ms. ܐܠܝܨܘܢ. — 5. Ms. pl.

things stated by him (I mean that grammarian) to expose the dishonesty of the adversaries, and cut the very root so to speak of bitterness[1], and to show whence it sprang, and that these things are not new, but were evolved long ago by the impious company of those who unlearnedly held this evil opinion; and not only so, but also to show the agreement of the doctors of the orthodox[2], and of things which to men who are not practised in divine doctrines seem to be contrary, and have the same purpose before them, and to guard myself as far as possible against contention from all sides. Immediately therefore after the holy Cyril and Gregory the Theologian, and all who so to speak taught the same things, had also said that we must note the distinction in theory[3] and in thought of the natures of which Emmanuel is composed, from which natures the different character and diverse essence[4] of the elements that were joined in union is recognised, Theodotus of saintly memory, bishop of Ancyra in Galatia, seems to deny this and not to accept the division in thought[5]. On this account many of the orthodox[2] also were confounded by the heretics as if they were adducing fathers who said

1. Hebr., XII, 15. — 2. ὀρθόδοξοι. — 3. θεωρία. — 4. οὐσία. — 5. Exp. Syn. Nic., 10 (P. G., LXXVII, 1328).

ܠܐܦ̈ܩܬܐ ܕܗܠܝܢ ܕܠܡܡܠܠܐ ܐܦܪܫ. ܡܢ ܗܪ̈ܛܝܩܘ ܡܣܬܠܩܝܢ ܗܘܘ. ܟܕ ܠܐ
ܡܫܟܚܝܢ ܢܦܪܫܘܢ. * ܐܦܠܐ ܩܪܝܢܐ ܕܡ̈ܠܝܢ ܕܐܡܝܪ̈ܢ ܠܬܐܘܕܘܛܐ. ܐܠܐ ܐܚܪܢܐܝܬ
ܩܪܝܢ. ܘܠܐ ܐܝܟ ܕܐܡܝܪ̈ܢ ܡ̈ܠܐ. ܗܕܐ ܗܟܝܠ ܘܟܠܗܝܢ ܗܠܝܢ ܕܐܝܟ ܗܠܝܢ: ܟܕ
ܡܢ ܟܠܕܘܟ ܠܘܬ ܚܕ ܟܢܫܢ: ܟܕ ܐܠܗܐ ܐܘܫܛ ܐܝܕܐ ܦܫܩܢܢ. ܘܒܛܠܐ
ܕܪ̈ܫܝܥܐ ܗ̈ܦܟܬܐ ܣܪܝܩܢ ܚܘܝܢ. ܐܣ̈ܩܘܦܐ ܓܝܪ ܗܠܝܢ ܕܡܝܬܝܢ ܡܢ ܥܬܝܩܐ ܘܠܐ
ܡܢ ܐܬܡܠ ܘܡܢ ܩܕܡ ܗܘܢ: ܡܬܩܛܠܝܢ ܒܡ̈ܫܡܠܝܬܐ ܘܐܦ̈ܢܐ ܡܢ̈ܝܕܘ ܦܘܪ̈ܫܢܐ
ܐܬܡܠܝܘ: ܟܕ ܡܢ ܟܠ ܓܒ̈ܝܢ ܪܚܡܝܢ: ܕܠܡܒܛܠܘܬܐ ܕܪܘܫܥܐ ܠܡܚܘܝܘ ܣܪܝܩܘܬܐ.[1]
ܡܛܠ ܗܕܐ. ܡܫܩܠܬܐ ܥܡܠܐ ܡܠܝܐ ܗܘܬ ܗܝ ܕܗܠܝܢ ܢܫܟܚ. ܘܢܓܠܐ
ܠܡܣܩܘܪܘܬܐ ܕܡܟܪܘܬܗܘܢ ܘܢܦܪܘܫ ܠܓܠܘܬܗܘܢ. ܠܗܕܐ ܗܠܝܢ ܕܢܒܝܐ. ܘܗܝ
ܕܐܡܪ ܢܒܝܐ. ܕܐܬܐܡܪ ܠܘܬ ܗܢܘܢ ܕܡܢ ܐܝܣܪܝܠ ܡܢ ܦܪܨܘܦܐ ܕܐܠܗܐ. ܚܕܪܢܝ
ܒܕܓܠܘܬܐ ܐܦܪܝܡ. ܘܒܪܘܫܥܐ ܒܝܬܐ ܕܐܝܣܪܝܠ ܘܕܝܗܘܕܐ. ܠܡܝܬܪ ܕܝܢ. ܘܗܝ
ܕܟܬܝܒܐ ܒܕܢܝܐܝܠ. ܕܐܬܚܦܛܘ ܕܢܚܝܠܘܢ ܠܢܟܠܗܘܢ ܕܒܥ̈ܒܪܐ. ܟܕ
ܟܠܗܘܢ ܗܟܝܠ ܟ̈ܬܒܐ ܐܝܟ ܕܡܨܝܐ ܗܘܐ ܩܪܝܬ: ܒܚܬܝܬܘܬ ܘܠܐ ܒܡܫܡܫܢܘܬ.
ܠܡܣܩܘܪܘܬܐ ܕܡܟܪܘܬܗܘܢ ܦܓܥܬ. ܟܕ ܫܬܩܬ ܠܒܪ. ܡܢ ܬܪܝܢ ܡܢܗܘܢ ܒܡܦܠܬ.

1. Ms. ܣܚܘܢ.

contradictory things, though the objectors could not discern even the reading of the words of Theodotus, but read them differently, not as the words stand. This therefore and all such points we have brought together from all quarters, and, God stretching forth his hand, have explained them, and so have shown the objections of the impious to be vain. The demonstrations which they adduce are of ancient date and not of yesterday and the day before, and they have been worked up by means of inventions and false attributions and tens of thousands of contrivances, since they wish on all sides to show the refutation of the impiety to be futile. Therefore it was indeed a task replete with great difficulties to find these passages, and lay bare the evil dealing and expose the deceit contained in them. These things the prophet's words fit, which were spoken in the name of God to those of Israel, « Ephraim hath surrounded me with falsehood, and the house of Israel and of Judah with impiety »[1] : and still better that also which is written in Daniel, « They worked zealously to strengthen their deceit which consisted in transgressions »[2]. Having therefore as far as possible read all the books, thoroughly and not negligently, I made myself acquainted with their evil purpose after

1. Hos., XI, 12. — 2. Not in our texts of Dan.

ܗܘ ܕܐܦܠܐ ܡܫܬܟܚ ܗܘܐ ܙܒܢ̈ܝܢ ܣܓܝ̈ܐܢ ܣܟ. ܘܗܕܐ ܟܕ ܒܐܣܟܡܐ ܕܓܪܘܫܝܐ
ܐܢܐ܂ ܘܐܥܪܩ ܕܡܬ̈ܥܪܩܐ ܕܒܝܡܐ ܠܡܦܫ̈ܩܬܐ ܐܬܪ̈ܢܝܬܐ ܘܐܫܬܢܝܬܐ ܡܫܬܠܗܒ ܐܢܐ.
ܐܦ ܠܝ * ܕܝܢ ܗܢܝܐܐ ܗܘܐ܂ ܗܘ ܕܚܟܝܡܐ ܘܪܚܡ ܠܡܫܝܚܐ ܙܟܪܝܐ ܣܟܘܠܣܛܝܩܐ܂
ܢܩܪܐ ܒܡܟܬܒܢܘܬܐ ܗܝ ܕܐܬܐܡܪܬ܃ ܐܦ ܒܡܕܝܢܬܐ ܡܠܟܬܐ ܓܝܪ ܡܥܠ ܗܘܝܬ
ܠܗ ܠܡ̈ܠܝ܂ ܟܕ ܡܨܝܬ ܠܗ ܒܟܠܗ ܚܦܝܛܘܬܐ ܫܡܥ ܗܘܐ܂ ܘܡܢ ܐܠܗܐ ܢܣܒ
ܗܝ ܕܫܡܘܥܐ ܚܟܝܡܐ ܢܗܘܐ ܕܐܘܪܫܠܡ܂ ܐܡܪ ܐܢܐ ܕܝܢ ܕܥܕܬܐ ܕܐܠܗܐ܂ ܘܡܢ ܗܝ
ܕܝܢ ܕܢܗܘܐ ܡܡܠܟܢܐ ܬܡܝܗܐ ܠܐ ܟܪܗ܂ ܡܛܠ ܣܓܝܐܘܬܐ ܕܢܣܝܢܐ ܘܝܘܠܦܢܐ ܕܡܢ
ܛܠܝܘܬܗ ܕܟܬ̈ܒܐ ܩܕ̈ܝܫܐ. ܘܡܗܝܡܢܝܢ ܕܝܢ ܕܥܠܝܟ ܪܚܡ ܠܐܠܗܐ ܩܫܝܫܐ ܒܝܩܛܘܪ܂ ܗܝ
ܟܕ ܗܝ ܛܝܒܘܬܐ ܡܫܘܫܢܢܐ ܘܡܫܘܒܚܐ܂ ܘܠܐ ܚܣܝܪܐ ܒܡܕܡ ܡܢ ܗܝ ܕܠܗܘ
ܐܬܝܗܒܬ܂ ܡܢ ܟܠ ܦܪܘܣ ܕܝܢ ܘܪܒܬ܂ ܘܐܦ ܕܝܢ ܡܬܡܛܝܐ ܠܡܫܘܚܬܐ ܥܠܝܬܐ ܐܬܬ
ܡܛܠ ܛܟܣܐ ܕܩܫܝܫܘܬܐ܂ ܘܡܘܬܒܐ ܟܘܡܪܐ ܠܗܘ ܕܐܬܩܪܝܬ ܡܢ ܐܠܗܐ. ܡܒܥܐ
ܐܢܐ ܗܟܝܠ ܠܟܠܟܘܢ܂ ܕܒܚܦܝܛܘܬܐ ܘܒܡܚܫ̈ܒܬܐ ܚܬܝܬܬܐ ܘܐܝܟ ܕܡܥܝܕܝܢ ܐܢܬܘܢ܂
ܚܟܝܡܐܝܬ ܬܩܪܘܢ ܠܡܟܬܒܢܘܬܐ. ܘܐܢ ܐܝܟ ܡܚܝ̈ܠܐ ܐܝܟܐ ܕܣܟܠܢ ܠܡܚܘܝܘ.

much labour and after searching for each one of them (often it could not be found at all), and this though I am in a condition[1] of exile, and flee from one place to another for refuge like boats[2] upon the sea. To me also it was gratifying that the wise and Christ-loving Zacharias the scholastic[3] should read the dissertation mentioned : for in the royal city also I used to bring my works to him, when he would listen attentively with all carefulness, and received from God the privilege of being a wise hearer of Jerusalem, I mean of the church of God, and did not shrink from being an admirable adviser, on account of the great experience and instruction in the sacred books which he has enjoyed from his boyhood. And we believe that upon you the religious presbyter Victor[4] the same grace blooms, and that it in no way falls short of that which was given to him, or certainly it was even greater, and reaches a still higher standard on account of the order of the presbyterate, and the priestly seat to which you have been called by God. I therefore beg you all to read the composition diligently and with attentive thoughts and, as your habit is, wisely, and if as weak men we have anywhere gone wrong to point it out. « That a brother should be helped by a brother, this also is the firm strength of a fortified

* 218 v° a.

1. σχῆμα. — 2. καράβια. — 3. The biographer of Severus (*P. O.*, II, 7). — 4. See above, ep. 30.

ܗܘ ܓܝܪ ܕܐܚܐ ܡܢ ܐܚܘܗܝ ܡܬܥܕܪ: ܗܘܝܐ ܐܝܟ ܩܪܝܬܐ ܘܡܪܝܡܬܐ ܡܚܣܢܬܐ.
ܩ̈ܠܐ ܢܫ̈ܝܡܐ ܡܢ ܐܠܗܐ ܡ̈ܠܦܝܢ. ܡܛܠ ܗܢܐ ܓܝܪ ܚܦܛܢ ܐܝܟ ܕܡܨܝܐ.
ܘܠܐܢܫܐ ܡܣܬܟܠܢܐ ܘܡܠܝܠܐ: ܕܠܐ ܐܝܬܝܗܘܢ ܠܐ ܡܫܘ̈ܬܦܐ ܒܝܘܠܦܢܐ ܐܠܗܝܐ ܘܒܪܝܐ
ܕܠܒܪ. ܢܩܪܒ ܘܢܩܪܐ ܗܘܐ * ܡܬܚܫܒܬܐ. ܟܕ ܓܢܒܝܢ ܐܝܟ ܕܒܥܕܢܐ ܦܢܝܐ. (* 218 v° b.)
ܡܫܬܟܚܝܢܢ ܗܘܝܢ ܠܩܪܝܢܐ ܗܟܢ. ܡܛܠ ܙܒܢܐ ܕܩܐܡ. ܘܠܫܘܪܝܐ ܕܝܢ ܕܗܘܐ
ܡܡܠܠܘܬܐ ܐܣܟܡܐ ܕܐܝܟ ܗܢܐ ܣܡܬ. ܕܐܣܬܒܪ ܕܒܙܒܢܐ ܗܘ ܕܒܐܢܛܝܘܟܝܐ
ܥܡܝܪ ܛܝܒܬ ܗܘܝܬ ܠܗܕܐ. ܕܠܐ ܟܒܪ ܗܠܝܢ ܒܥܠܕܒܒܐ ܠܡܐܪܬܐ ܪܒܬܐ ܢܕܠܩܘܢ
ܘܫܠܗܒܝܬܐ ܕܚܣܡܐ. ܐܢ ܗܘ ܕܢܪܓܫܘܢ ܕܗܘܐ ܒܡܢܦܩܝܢܐ ܐܬܣܝܡܬ ܡܢܝ. ܒܫܪܪܐ
ܕܝܢ ܟܕ ܬܡܢ ܐܝܬܝ ܫܪܝܬ ܒܡܛܝܒܘ ܕܦܘܢܝ ܡܠܬܐ. ܐܦܢ ܟܕ ܐܕܪܟ
ܪܕܘܦܝܐ. ܒܕܪܗ ܗܠܝܢ܀ ܡܛܠ ܕܝܢ ܕܟܬ̈ܒܐ ܡܕܒܪ̈ܢܝܐ ܫܐܠܬ ܐܢܬ ܪܚܡ ܐܠܗܐ
ܩܫܝܫܐ ܦܝܠܝܦܐ: ܕܢܫܬܕܪ ܠܟ ܟܠܚܕ ܐܝܟ ܕܐܡܪܬ ܕܡܕܒܪ̈ܢܘܬܐ. ܠܗ ܡܛܠ
ܡܕܡ ܐܚܪܢܐ ܗܘܐ ܐܬܥܟܒܢ ܡܢ ܕܢܥܒܕ. ܐܠܐ ܟܕ ܪܓܝܓܝܢܢ ܕܫܐܠܬܟ ܩܕܡܐܝܬ
ܠܡܫܠܡܘ ܫܐܠܬܐ. ܘܢܪܡܐ ܕܬܟܬܒ ܒܗ ܥܝܢܐ ܕܒܘܚܪܢܐ ܢܬܠ. ܗܘ ܕܐܬܬܟܠܢ
ܕܢܥܒܕ ܥܕܡܐ ܠܝܘܡܢܐ. ܟܕ ܟܠܗ ܡܬܒܛܠܢܘܬܐ ܗܝ ܕܐܡܪܢ. ܡܛܠ ܗܢܐ ܟܕ ܗܘܐ.
ܟܕ ܩܪܝܢ ܗܘܝܢ ܡܪܗܛܐܝܬ ܐܦ ܠܟܬܒܟ. ܐܝܟ ܕܡܨܝܐ ܒܥܓܠ ܡܫܕܪܝܢ ܠܗ܀

city »[1], the God-inspired words teach. Therefore also we made it our business, as far as possible, to bring this dissertation also to certain men of intelligence and skilled in argument, who are not without a share in divine and profane learning, and read it to them, generally stealing an opportunity for reading, and doing this in secret, on account of the present time. The beginning of this treatise I have put in such a form[2], in order that I may seem to have prepared this while I was living in Antioch, lest perhaps these adversaries might kindle a greater flame of prejudice against me, if they perceived that this had been composed by me in exile : and in truth when I was there I began to prepare material for an answer, though, when the persecution came, it scattered these things.

Since you, the God-loving presbyter Philip[3], have often asked for the Book of Dispensations as you say to be sent you, the only reason for which we have put off doing this is that we are desirous of first carrying out your request, and casting an eye of criticism on what is written in it; which down to this day we have been confident of being able to do, though all our attention was occupied with the said composition. Therefore, when we have read your book also hastily, we will send it as soon as possible.

1. Pr., XVIII, 19. — 2. σχῆμα. — 3. S. L., I, 51; p. 181, 384; see below, ep. 52.

ܡܛܠ ܕܝܢ ܗܠܝܢ ܕܡܢ ܛܥܝܘܬܐ ܕܬܐܕܘܛܐ ܗܦܟܘ. ܒܠܚܘܕ ܗܕܐ ܐܡܪܝܢ.
ܕܐܢܗܘ ܕܐܝܬ ܐܢܫܝܢ. ܕܡܢܗ ܕܬܐܕܘܛܐ ܩܒܠܘ ܣܝܡ ܐܝܕܐ: ܡܛܠ
ܕܐܦܝܣܩܘܦܐ ܐܝܬܘܗܝ ܗܘܐ ܗܘ ܕܢܡܘܣܐܝܬ ܡܬܩܢ: ܒܬܪ ܟܢ ܕܝܢ [1] ܐܬܗܦܟ
ܠܛܢܦܐ * ܡܣܠܝܐ ܕܕܝܠܢܝܘܬܐ ܓܒܝܠܬܐ ܐܡܪ ܐܢܐ: ܕܡܫܚܐ ܠܐ ܢܡܘܣܝܐ ܕܡܬܬܪܝܫ.
ܘܠܫܘܚܠܦܐ ܕܥܠ ܗܝܡܢܘܬܐ: ܐܝܟܢܐ ܕܠܐ ܢܘܕܐ ܠܡܪܢ ܘܐܠܗܢ ܝܫܘܥ ܡܫܝܚܐ:
ܕܫܘܐ ܒܐܘܣܝܐ ܠܐܒܐ ܒܐܠܗܘܬܐ: ܕܗܘ ܟܕ ܗܘ ܗܘܐ ܐܦ ܠܢ ܫܘܐ ܒܐܘܣܝܐ ܕܠܐ
ܫܘ[ܚܠܦ]ܐ: ܘܫܩܠ ܡܢ ܣܛܪ ܚܛܝܬܐ ܒܠܚܘܕ ܘܕܡܘܬܐ ܕܝܠܢ ܢܣܒ. ܗܠܝܢ ܠܙܒܢܐ
ܕܬܝܒܘܬܐ ܢܫܬܥܒܕܘܢ. ܗܠܝܢ ܕܐܣܝܡ ܗܘ ܕܒܥܘܗܕܢܐ ܩܕܝܫܐ ܛܝܡܬܐܘܣ ܪܝܫ
ܐܦܝܣܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ. ܥܠ ܗܠܝܢ ܕܗܦܟܝܢ ܡܢ ܗܪܣܝܣ ܕܬܪܝܢ ܟܝܢܐ. ܐܢܕܝܢ
ܐܝܬ ܐܢܫܝܢ ܐܚܪܢܐ: ܕܡܢ ܓܪܝܓܘܪܝܘܣ ܗܘ ܕܡܬܐܡܪ ܐܘ ܡܢ ܐܚܪܢܐ: ܗܠܝܢ
ܕܐܦ ܠܐ ܐܦܝܣܩܘܦܐ ܐܝܬܝܗܘܢ: ܕܣܝܡ ܐܝܕܐ ܗܠܝܢ ܕܡܬܐܡܪܢ ܕܥܠܝܗܘܢ
ܢܗܘܘܢ. ܗܠܝܢ ܒܡܢܝܢܐ ܕܥܠܡܝܐ. ܘܠܐ ܢܬܚܠܡܘܢ ܫܡܐ ܕܬܫܡܫܬܐ ܐܘ
ܕܟܗܢܘܬܐ. ܠܚܪܬܐ ܕܝܢ ܒܬܪ ܙܒܢܐ ܐܢܗܘ ܕܐܢܫܝܢ ܡܢܗܘܢ ܢܣܗܕܘܢ [2] ܒܥܒܕܐ

1. Ms. ins. ܟܢ. — 2. Ms. ins. ܡܢܗܘܢ.

As to those who have been converted from the error of Theodotus[1], we say this much, that, if there are some who received ordination from Theodotus himself, since he was a bishop legally appointed, but was afterwards perverted to the abominable tenet of a self-created observance[2], I mean that of the illegal re-anointing, and to a change as to the faith, so that he does not confess that our Lord and God Jesus Christ, who is of one essence[3] with the Father in the Godhead, himself became also of one essence[3] with us without variation, and took our likeness except sin only, let these be subject to the periods of penance which Timothy of saintly memory, archbishop of Alexandria, laid down with regard to those who are converted from the heresy of the Diphysites[4]. But, if there are some others who derive the ordinations alleged to have been performed over them from the man called Gregory[5] or from others, who are not even bishops, let these be reckoned as laymen, and not dream of the name of service or priesthood; but eventually after some time, if some of them receive a report for good works, let these

1. Bp. of Joppa op. cit., p. 207, 356, 392, 472; Zach. Rh., v. 4; Evagr., III, 6). — 2. This represents ἐθελοθρησκεία (Col., II, 23). — 3. οὐσία. — 4. S. L., p. 201, 368, 382; Zach. Rh., IV, 12 (Land, p. 162); C. B. M., p. 643. — 5. S. L., p. 232, 472.

ܡܫܡܫܢܐ. ܢܬܬܣܝܡܘܢ ܐܝܟ ܕܠܘܬ ܗܠܝܢ. ܐܝܟ ܗܘ ܕܡܢ ܣܕܪܐ ܕܥܠܡܝܐ. ܠܒܐܡܐ
ܕܟܘܡܪܘܬܐ ܐܬܩܪܒܘ. ܐܬܕܡܪܬ ܕܝܢ ܐܡܬܝ ܕܒܐܓܪܬܟܘܢ. ܕܠܥܠܡܝܐ ܟܕ ܩܪܝܬܘܢ
ܐܢܘܢ. ܒܬܪ ܕܝܢ ܐܡܪܬܘܢ ܟܕ ܡܫܐܠܝܢ ܐܢܬܘܢ. ܕܟܡܐ ܙܒܢܐ ܙܕܩ ܕܢܬܬܣܝܡ
ܠܘܬ ܗܠܝܢ. ܐܝܟ ܗܘ ܕܩܠܝܪܝܩܘ ܐܢܫܝܢ. ܗܢܘܢ ܕܠܐ ܡܕܡ ܕܗܘܘ ܗܘܘ ܡܬܘܡ.
ܡܛܠ ܗܕܐ ܐܦ ܫܒܚܬ ܠܕܠܐ ܝܕܥܬܐ ܕܕܚܠܬ ܐܠܗܐ ܩܫܝܫܐ ܒܝܩܛܘܪ. ܗܘ ܕܥܠ ܗܠܝܢ
ܓܒܪ̈ܐ. ܦܢܕܟܛܐ܀ ܕܟܬܝ̈ܒܬܐ ܕܝܢ ܕܐܠܗܝܐ * ܗܘ ܕܝܠܗ ܕܝܘܚܢܢ ܢܝܚ ܢܦܫܐ: * 219 r° b.
ܗܘ ܕܡܡܠܐ ܕܟܪ̈ܣܬܐ ܣܓܝ̈ܐܬܐ ܕܡܣܟ̈ܢܐ ܢܡܠܐ. ܙܒܢܘܗܝ. ܠܢ ܓܝܪ ܒܛܝܒܘܬܐ
ܕܐܠܗܐ. ܡܫܟܚܝܢ ܟܬ̈ܒܐ. ܠܘܬ ܕܝܢ. ܝܕܥܬܐ ܡܫܡܠܝܬܐ ܕܗܠܝܢ. ܗܝ ܕܡܨܠܝܢ
ܕܬܬܝܗܒ ܠܢ ܡܢ ܐܠܗܐ܀ ܒܗܝ ܕܝܢ ܕܫܡܥܢ ܕܠܒܪ̈ܝܐ ܐܝܬ ܠܟܘܢ ܫܝܢܐ ܠܘܬܗܘܢ
ܠܐ ܐܬܕܡܪܢ. ܟܕ ܐܬܕܟܪܢ ܠܒܘܫܪܐ ܗܢܐ ܡܠܬܐ ܐܠܗܝܬܐ ܗܝ ܕܐܡܪܐ ܠܘܬ ܙܕܝܩܐ.
ܚܝ̈ܘܬܐ ܓܝܪ ܕܒܪܐ ܢܫܠܡܢ ܠܟ. ܡܛܠ ܗܕܐ ܐܦ ܫܒܚܢ ܬܘܒ. ܠܗܘ ܕܠܐ
ܕܓܠܐ ܗܠܝܢ ܐܘܕܝ܀

ܫܠܡܬ ܐܓܪܬܐ ܕܠܘܬ ܐܠܝܫܥ ܩܫܝܫܐ ܘܐܪܟܝܡܢܕܪܝܬܐ܀

be ordained, as if they had been advanced from the lay standing to the priestly chancel[1]. But I was surprised to see that in your letter, though you termed them laymen, you afterwards asked the question « How long a period ought to be appointed for these men », as if they were clergymen[2], men who never became such at all. Therefore also I praised the ignorance of the religious presbyter Victor about these men.

As to the ⌜complete manuscript[3] of the divine Scriptures which belonged to John whose soul is at rest, which may fill many bellies of poor men, sell it : for we by God's grace have books[4], and would we had also perfect knowledge of these, which we pray may be given to us by God.

We were not surprised to hear that those without are at peace with you, since we recalled to mind the divine declaration which says to the righteous man, « For the beasts of the field shall be at peace with thee »[5]. Therefore also we again praised him who confessed these things without falsehood.

The end of the letter to Elisha the presbyter and archimandrite.

1. βῆμα. — 2. κληρικοί. — 3. πανδέκτης. — 4. Or 'the Scriptures'. — 5. Job. v. 23

XXXV
R 66 r° c.
ρ 260 r°.

ܕܦܛܪܝܪܟܐ ܣܘܝܪܐ ܠܘܬ ܕܝܪ̈ܝܐ ܡܕܢܚܝܐ܀

ܠܐܒܗ̈ܬܐ ܩܕܝ̈ܫܐ ܘܪ̈ܝܫܝ ܕܝܪ̈ܬܐ ܕܥܘܡܪ̈ܐ ܩܕܝ̈ܫܐ ܕܒܡܕܢܚܐ ܘܠܩܫܝ̈ܫܐ ܘܠܡܫܡ̈ܫܢܐ. ܘܠܟܠܗܘܢ ܐܚ̈ܐ ܐܝܠܝܢ ܕܒܕܘܒܪ̈ܐ ܢܨܝܚܐ ܕܐܠܗܐ ܕܕܝܪܝܘܬܐ ܚܝܝܢ. ܣܘܝܪܐ ܒܡܪܢ ܫܠܡ܀

* ρ 260 v°.

ܫܡܥܬ ܕܥܘܡܪ̈ܐ ܪ̈ܘܪܒܐ ܕܕܝܪ̈ܬܐ[1] ܩܕܝ̈ܫܬܐ[2] ܕܒܡܕܢܚܐ. ܗܢܘܢ[3] ܕܒܝܬܝܪܘܬܐ ܕܕܘܒܪ̈ܐ ܘܒܚܣܝܘܬܐ ܘܒܫܝܒܘܬܐ ܡܝܩܪܝܢ ܗܘܘ. ܕܢܦܩܘ ܠܗܕܐ ܡܢ ܩܛܝܪ ܐܠܨܘܗܝ ܡܢ ܗܢܘܢ[3] ܕܕܠܐ ܕܚܠܐ ܐܦܫܛܘ[4] ܐܝܕܝܗܘܢ ܥܠ ܟܠ ܐܢܫ. ܘܐܬܬܢܚܬ ܪܘܪܒܐܝܬ. ܘܗܘܝܬ ܒܟܐ * ܒܟܝܬ. ܥܕܡܐ ܕܠܐ ܐܫܬܚܪ ܒܝ ܚܝܠܐ ܬܘܒ ܠܡܒܟܐ. ܐܝܟܢܐ ܕܐܡܪ ܟܬܒܐ ܩܕܝܫܐ ܒܕܘܟ ܚܕܐ. ܡܛܠ ܕܠܐ ܗܘܐ ܥܠܝܟܘܢ ܐܬܥܝܩܬ. ܠܐ ܡܬܒܥܝܢ ܠܐ ܓܝܪ ܥܠܝܟܘܢ ܕܡ̈ܥܐ[5]. ܐܠܐ ܥܠ ܐܬܪ̈ܘܬܐ ܕܐܬܓܠܙ ܡܢܟܘܢ. ܘܥܠ ܐܝܠܝܢ ܕܒܗܝܢ ܐܠܗܐܝܬ ܚܝܝܢ. ܘܠܡܐܡܪ ܟܠܝܬ ܥܠ ܟܠܗ ܗܝ ܐܬܪܐ. ܐܠܘ ܠܐ ܪܘܓܙܐ ܕܥܠ ܟܠ ܐܝܬܘܗܝ ܗܘܐ. ܘܡܬܗܦܟܢܘܬܐ ܐܦ̈ܐ ܕܐܠܗܐ. ܐܢܬܘܢ ܡܢ ܥܠ ܦܘܡܗ ܡܫܠܡܝܢ ܗܘܝܬܘܢ. ܐܝܟ ܕܠܥܕ̈ܬܐ ܕܒܝܬܐ ܚܕܐ ܕܡܫܡܠܝܘܬܐ

* R 66 v° a.

1. Ins. above line in R. — 2. R. sing. — 3. R ܗܢܘܢ. — 4. ρ ܐܦܫܛܘܢ ܐܝܕܝ̈ܗܘܢ. — 5. ρ ܕܡܥܐ.

XXXV. — Of the patriarch Severus to the monks of the East [1].

520-5.

To the holy fathers and archimandrites of the holy cloisters in the East and the presbyters and deacons, and all the brothers who are practising the God-loved life of monasticism Severus greeting in our Lord.

I have heard that the great convents of the holy monasteries in the East, who are honoured for eminence in life and in asceticism and for age, have withdrawn, and that to this same thing they have been driven by compulsion, by those who without fear stretch out their hands against every man : and I groaned deeply; and I continued weeping till there was no strength left in me to weep more, as the Holy Scripture somewhere says [2]. For I sorrowed not for you (no tears are needed for you) but for the countries which have been deprived of you, and for those who live a religious life in them, and to speak generally for all that district [3]. If there were not universal wrath, and the face of God were not averted, you at least would

1 This letter is prefixed to the correspondence with Julian of Halicarnassus in the Roman mss., but is absent in Add. 17000, which contains that correspondence. It was clearly written at the time of the expulsion of the monks (Land. Anecd. Syr., II, 289; Zach. Rh., VIII, 5). — 2. I Reg., XXX, 4. — 3. χώρα.

ܕܡܬܛܪܝܡܐ ܗܘܐ ܠܗ ܟܠܗܝܢ ܗܘܠܝܢ. ܗܟܢܐ ܓܝܪ ܟܕ ܐܘܪܫܠܡ[1] ܡܬܪܕܝܐ ܗܘܬ
ܡܛܠ ܚܛܗ̈ܝܗ. ܘܠܡܪ̈ܕܘܬܐ ܡܫܚܠܦ̈ܬܐ ܡܫܬܠܡܐ ܗܘܬ. ܐܦ ܕܝܢ ܗܘ ܚܢܢܐ
ܐܠܗܐ ܕܪ̈ܚܡܐ. ܗܘ ܡܨܛܒܝܢܐ ܕܚܢܢܐ. ܗܟܢܐ ܓܝܪ ܡܫܡܗܝܢ ܠܗ ܟ̈ܬܒܐ ܐܠܗ̈ܝܐ.
ܡܛܠ ܣܓܝܐܘܬ ܡܪܚܡܢܘܬܗ. ܟܕ ܠܐ ܨܒܐ ܗܘܐ ܕܓܡܝܪܐ ܢܥܒܕ ܚܘܪܒܐ. ܡܬܚܙܐ[2]
ܕܐܡܪ. ܟܕ ܗܟܢ ܠܗܘܢ[3] ܕܡܫܡܫܝܢ ܗܘܘ ܠܐܝܟ ܗܠܝܢ ܡܪ̈ܕܘܬܐ ܕܐܬܝܢ ܗܘܝ. ܗܠܝܢ
ܕܐܪܡܝܐ ܚܙܐ ܘܫܡܥ ܒܡܪܓܫܢܘܬܐ ܕܢܒܝܘܬܐ ܒܗܢܐ ܐܣܟܡܐ܀ ܣܩܘ ܠܫܘ̈ܪܝܗ
ܘܣܚܘܦܘ. ܓܡܝܪܘܬܐ ܕܝܢ ܠܐ ܬܥܒܕܘܢ. ܫܒܘܩܘ ܫ̈ܬܐܣܝܗ ܡܛܠ ܕܕܡܪܝܐ ܐܢܝܢ.
ܐܢ ܗܟܝܠ ܐܢܬܘܢ ܕܐܝܬܝܟܘܢ ܫܬ̈ܐܣܐ ܕܡܪܝܐ ܕܡܟܠܝܢ * ܠܚܘܪܒܐ. ܗܐ   * 66 v° b.
ܐܙܕܥܙܥܬܘܢ ܘܐܬܬܙܝܥܬܘܢ. ܡܢܐ ܐܝܬ ܠܡܣܟܝܘ. ܐܠܐ ܡܚܘ̈ܬܐ ܩܫ̈ܝܬܐ ܕܡܢ ܐܠܗܐ.
ܘܒܝ̈ܫܬܐ ܪ̈ܘܪܒܬܐ ܕܠܝܬ ܠܗܝܢ ܢܘܝܚܐ ܘܪܘܓܙܐ ܕܡܬܐܫܕ. ܠܗܘ ܕܡܝܬܐ ܠܗ
ܕܟܐܢܐܝܬ ܒܕܝܢܐ. ܒܡ̈ܠܐ ܕܐܝܟ ܗܠܝܢ ܡܟܪܙ ܠܗ. ܗܐ ܪܘܓܙܝ ܘܚܡܬܝ ܡܬܐܫܕܐ
ܥܠ ܐܬܪܐ ܗܢܐ ܘܥܠ ܒ̈ܢܝ ܐܢܫܐ ܘܥܠ ܒܥܝܪܐ ܘܥܠ ܟܠ ܐܝܠܝܢ ܕܒܚܩܠܐ. ܘܥܠ
ܟܠܗܘܢ ܦܐܪ̈ܘܗ ܕܐܪܥܐ. ܘܢܬܝܩܕܘܢ ܘܠܐ ܢܕܥܟܘܢ܀

1. R ܐܘܪܫܠܡ. — 2. Here ρ breaks off. — 3. Ms. ܗܘܢ.

have remained, as pillars of the great house who would have prevented the ruin that was threatening it. So also, when Jerusalem was being chastised for her sins, and was being delivered to various chastisements, the God of mercy, 'he that taketh pleasure in mercy'[1] (for so the divine Scriptures term him), again spared her on account of his great mercifulness, and, because he did not wish to bring a complete destruction, is seen to address, those who administered such chastisements as were to come, things which Jeremiah saw and heard by prophetic perception, in this way : « Go up to her walls and pull down; but make not a full end. Leave her foundations because they are of the Lord »[2]. If then you, who are the foundations of the Lord which stave off destruction, have now been disturbed and shaken, what is there to expect, save sore stripes from God, and great evils that cannot be assuaged and wrath that is poured out, which he who in just judgment brings it declares in such words as these : « Behold! my wrath and mine anger is poured out upon this country and upon men and upon cattle and upon all things that are in the field, and upon all the fruits of the earth, and they shall be burnt up and shall not be extinguished »[3]?

1. Mich., VII, 18. — 2. Jer., V, 10. — 3. Id., VII, 20.

ܡܛܠ ܗܠܝܢ ܗܟܝܠ ܡܬܐܒܠ ܗܘܝܬ. ܘܡܢܝܢܐ ܕܐܢܚܬܝ[1] ܠܐ ܡܬܒܨܪ
ܗܘܝܬ. ܟܕ ܡܬܒܩܐ ܐܢܐ ܒܚܘܪܒܐ ܕܐܘܪܚܬܐ ܗܠܝܢ[2] ܕܡܝܬܝܢ ܗܘܝ ܠܘܬ ܥܘܡܪܝܟܘܢ.
ܘܡܫܕܪܢ ܗܘܘ ܠܘܬܟܘܢ ܠܗܢܘܢ[3] ܕܡܛܠ ܪܓܬܐ ܛܢܢ ܗܘܘ. ܕܢܒܣܡܘܢ ܢܦܫܬܗܘܢ
ܒܥܘܗܕܢܐ ܕܐܠܗܝܬܐ. ܘܠܐܝܠܝܢ ܕܥܐܕܐ ܗܘܐ ܠܗܘܢ ܩܘܡܐ ܡܫܡܫܢܐ ܘܙܡܪܐ
ܡܠܐܟܝܐ. ܘܚܝܐ ܗܢܘܢ[3] ܕܠܥܠ ܡܬܛܦܝܢ[4]. ܗܢܘܢ[3] ܕܡܥܗܕܝܢ ܠܢܦܫܬܐ
ܡܠܝܠܬܐ ܥܠ ܡܬܕܡܝܢܘܬܐ ܕܠܐܠܗܐ. ܗܟܢܐ ܓܝܪ ܐܦ ܐܪܡܝܐ ܐܠܐ ܗܘܐ ܡܢ ܒܬܪ
ܚܘܪܒܗ ܕܐܘܪܫܠܡ. ܘܐܡܪ ܕܒܐܬܐ. ܐܡܪ ܗܘܐ܆ ܐܘܪܚܬܗ ܕܨܗܝܘܢ ܐܒܝܠ ܡܢ ܕܠܝܬ
ܕܐܬܐ ܠܥܐܕܐ[5]. ܘܟܠܗܘܢ ܬܪܥܝܗ ܕܝܠܗ[6] ܡܚܪܒܝܢ[5]. ܥܠܠܬܐ ܕܝܠܗ[3]
ܘܡܚܒܠ ܗܘ ܢܡܘܣܐ ܐܡܪ ܗܘܐ ܕܐܬܚܪܒܬ. ܗܢ ܕܟܘܡܪܝܗ ܢܐܙܠܘܢ ܒܫܒܝܐ ܟܕ
ܡܬܐܢܚܝܢ. *ܘܐܝܠܝܢ ܕܩܒܠܘ ܒܬܘܠܘܬܐ ܕܚܝܐ ܒܬܘܠܝܐ ܢܬܕܒܪܘܢ. ܘܗܝ ܕܫܒܝܩܐ ܡܢܗܘܢ
ܐܬܡܪܪܬ ܥܠ ܗܠܝܢ ܡܪܝܪ ܠܗ. ܡܛܠ ܓܝܪ ܕܠܐ ܐܢܫ ܢܣܒܪ ܕܠܐ ܒܟܐܢܘܬܐ[7]
ܐܬܡܢܝ ܐܘܠܝܬܐ ܕܗܘܬ. ܡܛܠ ܩ̈ܝܣܐ ܘܟܐܦ̈ܐ ܘܒܢܝ̈ܢܐ ܪ̈ܘܪܒܐ ܕܐܬܗܦܟܘ
ܠܐܪܥܐ. ܟܕ ܒܡܠܬܐ ܡܪܝܡ ܠܪܒܘܬܐ ܕܚܘܒܠܐ ܕܣܓܝ ܡܟܪܙ ܗܘܐ ܘܐܡܪ܆ ..ܟܘܡܪܝܗ

* 66 v° c.

1. Ms. ܕܐܢܚܬܝ. — 2. Ms. with stop following. — 3. Ms. ܗ for ܗ̇. — 4. Ms. ܡܬܛܦܝܢ; om. stop. — 5. Ms. om. stop. — 6. ܕ ins. later above. — 7. Ms. ܒܟܐܢܘܬܐ.

For these reasons I sorrowed, and I perceived not the number of my groans, while I contemplated the desolation of the ways that led to your convents and sent to you those who had a zealous desire to delight their souls by the remembrance of divine things, and to whom constant standing and angelic singing were a festival, and the upward-pressing life, which reminds rational souls of the imitation of God. For thus Jeremiah also made lament after the destruction of Jerusalem, and said as in a figure : « The ways of Zion mourn because there is none to come to the feast. All the gates in her are desolate »[1]. (And he himself clearly said that her produce is given to destruction). « Whose priests shall go into captivity groaning, and they that have taken upon them the virgin life shall be led away. And she that was abandoned by them hath bitterness for these things ». For, in order that none might think that the lamentation that was made was not right, on account of beams and stones and great buildings that were razed to the earth and the dust, exalting plainly by words the greatness of the disaster, he made proclamation and said : « Her priests groan and her virgins

1. Lam., I 4.

ܡܬܬܚܝܢ ܡܬܬܩܛܠܢ ܡܬܕܒܪ̈ܢ. ܘܗ̇ܝ ܒܗ̇ ܡܪܝܪ ܠܗ̇. ܘܐܠܝܫܥ ܕܝܢ ܗܘ ܪܒܐ.
ܗܘ ܕܠܪܘܚܐ ܕܒܐܠܝܐ ܒܐܥܦܐ ܢܣܒ. ܗܘ ܣܓܝ ܒܚܙ̈ܘܢܐ ܘܒܬܕܡܪ̈ܬܐ. ܟܕ ܡܩܕܡ
ܗܘܐ ܚܙܐ ܠܗܘ ܕܥܬܝܕ ܗܘܐ ܐܝܟ ܕܠܗܘ ܕܩܝܡ. ܘܟܡܐ ܒܝܫ̈ܬܐ ܥܬܝܕ ܗܘܐ
ܕܢܣܝܒܪ ܥܡܐ ܕܐܝܣܪܝܠ. ܟܕ ܡܛܠ ܕܥܬܝܕ ܗܘܐ ܕܢܐܬܐ ܥܠܝܗܘܢ ܠܩܪܒܐ ܚܙܐܝܠ
ܡܠܟܐ ܕܐܪܡܝܐ. ܡܪܝܪܐܝܬ ܒܟܐ ܗܘܐ. ܟܕ ܚܙܐ ܗܘܐ ܥܠ ܠܐܐܣܝܘܬܐ ܕܒܝܫ̈ܬܐ ܕܐܬܝܢ
ܗܘܝ. ܘܠܐ ܡܨܐ ܗܘܐ ܕܒܗܠܝܢ ܢܣܝܒܪ. ܘܕܠܐ ܕܡ̈ܥܐ ܢܗܘܐ. ܘܕܠܐ ܚܫܝܫܘܬܐ. ܟܕ ܠܗܝܢ
ܠܡܣܒܪ ܗܘܘ ܗܠܝܢ[1]. ܕܐܝܟ ܕܫܘܝܢ ܢܩܒܠܘܢ ܗܠܝܢ ܡܪ̈ܕܘܬܐ. ܡܛܠܗܢܐ ܘܐܝܟ
ܕܒܬܕܡܘܪܐ ܐܡܪ ܟܬܒܐ ܐܠܗܝܐ. ܘܒܟܐ ܓܒܪܐ ܕܐܠܗܐ.[2] ܐܠܐ ܒܥܐ ܐܢܐ ܘܡܬܟܫܦ ܐܢܐ
ܡܢ ܩܕܝܫܘܬܟܘܢ. ܠܐ ܓܝܪ ܒܨܝܪ ܡܢ ܗܘ ܐܢܬܘܢ ܪ̈ܚܡܝ. ܘܚܫܝܢ ܐܢܬܘܢ ܥܡ
ܓܢܣܟܘܢ. ܘܕܐܡ[ܪ]ܐ[ܝܟ] * ܠܫܠܝܚܐ. ܐܝܬ ܠܟܘܢ ܪ̈ܚܡܐ ܕܚܢܢܐ ܘܕܒܣܝܡܘܬܐ.[2]
ܒܥܘ ܡܛܠ ܥܢ̈ܐ ܘܗܦܟܘ ܠܪܘܓܙܐ. ܘܠܐ ܬܫܠܘܢ ܡܢ ܕܬܪܝܡܘܢ ܐܝܕ̈ܝܟܘܢ ܩܕܝ̈ܫܬܐ
ܠܘܬ ܝܫܘܥ ܕܝܠܟܘܢ. ܟܕ ܐܡܪܝܢ ܐܢܬܘܢ ܠܗ ܡܢ ܟܬܒ̈ܐ ܐܠܗܝ̈ܐ. ܗܠܝܢ ܥܢ̈ܐ
ܡܢܐ ܥܒܕܘ.[2] ܚܘܣ ܡܪܝܐ ܥܠ ܥܡܟ. ܘܠܐ ܬܬܠ ܝܪܬܘܬܟ ܠܚܣܕܐ. ܟܒܪ ܢܗܦܘܟ
ܡܬܗܦܟ ܒܗܠܝܢ ܨܠܘ̈ܬܐ. ܘܢܬܘܐ ܘܢܫܒܘܩ ܒܐܬܪܗ ܒܘܪܟܬܐ. ܕܒܚܬܐ ܘܢܣܟܐ ܠܡܪܝܐ

* 67 r° a.

1. Ms. ܗܢܘܢ. — 2. Ms. om. stop.

are carried away, and she herself within herself hath bitterness »[1]. And Elisha the great, who received a double portion of the spirit that was in Elijah, the man of many visions and miracles, foreseeing that which was future like the present, and how many evils the people of Israel was to endure, inasmuch as Hazael, King of Syria, was to come against them to war, wept bitterly when he considered the incurability of the evils that were coming, and under stress of these things he could not refrain, and abstain from tears, and from pity, though they were about to endure these chastisements as they deserved. And therefore also the divine Scripture says as in wonder : « And the man of God wept »[2]. But I beg and entreat your sanctities (for you are my affection no less than he[3]), you who also suffer with your kindred, and, to speak in the words of the apostle, « have a heart of mercy and of grace »[4], pray for the sheep and avert the wrath, and cease not holding up your saintly hands to your Jesus, saying to him from the divine Scriptures, « These sheep what have they done? Have pity, Lord, upon thy people, and give not thine inheritance to shame »[5]. Perhaps he will be turned by these prayers and repent, and will leave in his country a blessing.

1. Lam., I, 4. — 2. IV Reg., VIII, 11. — 3. Sic Syr. — 4. Col., III, 12. — 5. II Reg., XXIV, 17 : Joel, II, 17.

ܠܗܘܢ. ܡܛܠܟܠܗܘܢ ܓܝܪ ܠܐ ܗܡܘܡܐ ܕܝܨܦܬܐ ܐܝܬ ܠܝ ܘܠܐ ܡܪܢܝܬܐ ܡܕܡ. ܝܕܥ
ܐܢܐ ܓܝܪ ܝܕܥ ܐܢܐ. ܕܟܠ ܡܕܡ ܕܦܫܝܩ ܠܟܘܢ. ܘܠܝܬ ܟܠܝܬܐ ܡܕܡ ܐܘ ܥܘܣܩܐ
ܡܪܕܝܬܐ ܠܪ̈ܓܠܝܟܘܢ. ܗܠܝܢ ܕܫܠܝܚܐܝܬ ܡܨܒܬܢ ܒܥܪܛܠܝܘܬܐ. ܘܡܨܝܢ
ܕܒ̈ܗܠܟܬܗܝܢ ܘܠܡܕ̈ܒܪܐ ܠܐ ܡܬܝܬܒܢܐ ܠܡܒܪܟܘ ܘܠܡܝܬܒܘ. ܘܕܚܣܝܪܘܬܐ ܕܟܣܦܐ ܕܒ̈ܐܣܪ
ܚܨ̈ܝܟܘܢ. ܡܠܝܘܬܐ ܗܝ[1] ܕܟܠ ܡܥܬܪܢܘܬܐ. ܐܝܟܢܐ ܕܐܦ ܠܐܚܪ̈ܢܐ ܝܬܝܪܘܬܐ.[2] ܘܫܒܛܐ
ܕܒܐܝ̈ܕܝܟܘܢ. ܐܬܐ ܗܘ[3] ܕܩܘܝܐ ܕܡܬܩܢܘܬܐ ܘܡܫܪܪܘܬܐ ܕܗܝܡܢܘܬܐ ܕܒܟܘܢ. ܐܝܟܢܐ
ܕܐܦ ܠܗܠܝܢ ܕܡܬܬܙܝܥܝܢ ܢܣܡܘܟ ܘܠܐ ܢܦܠܘܢ[4]. ܐܪܥܐ ܕܝܢ ܠܟܘܢ ܐܪܢܩܐ ܘܫܡܝܐ
ܘܐܐܪ. ܡܛܠܗܘܢ ܐܣܛܘ̈ܟܣܐ ܬܘܪܣܝܐ ܡܫܚܠܦܐܝܬ ܘܕܡܢ ܢܦܫܗ ܡܬܝܐ.
ܘܡܘܕܥܝܢ ܠܟܠܢܫ. ܕܠܘ ܒܠܚܡܐ ܒܠܚܘܕܘܗܝ ܚܝܐ ܒܪ ܐܢܫܐ. ܐܠܐ ܒܟܠ ܦܬܓܡ[ܐ]
ܕܢܦܩ ܡܢ ܦܘܡܗ ܕܐܠܗܐ. ܫܒܩ ܐܢܐ * ܕܝܢ ܠܡܐܡܪ. ܗܝ ܕܪܒܐ ܘܛܒ ܫܪܝܪܐ.
ܕܡܛܠ ܕܐܝܬ ܠܟܘܢ ܟܐܦܐ ܪܘܚܢܝܬܐ ܕܐܙܠܐ ܩܕܡܝܟܘܢ. ܟܐܦܐ ܕܝܢ ܐܡܪ ܦܘܠܘܣ
ܕܐܝܬܘܗܝ ܡܫܝܚܐ. ܗܝ[5] ܐܝܬܝܗ̇ ܠܟܘܢ ܐܟܠܐ ܘܡܫܬܝܐ. ܥܡܗ̇ ܓܝܪ ܕܗܘܐ.
ܘܡܬܪܕܦܐ[6] ܐܬܪܕܦܬܘܢ. ܠܒ̈ܢܝ ܐܝܣܪܝܠ ܗܝ ܓܝܪ ܕܡܢ ܩܕܝܡ ܕܩܠܝܠ ܚܙܝܢ

* 67 r° b.

1. Ms. ܗܘ̇. — 2. Ms. om. stop. — 3. Ms. ܗܘ. — 4. Written in erasure. Ms. om. stop following. — 5. Ms. ܗܝ. — 6. ܕ added over marg. in cursive hand.

a sacrifice and a libation to the Lord our God. For on your account I have no weight of care and no anxiety : for well I know that everything is easy to you, and there is no impediment or difficulty of walking for your feet, which are adorned in apostolic fashion with bareness, and by their steps are able to bless even the uninhabited deserts and make them habitable; and that the lack of money in your girdles is a fulness of all abundance, so that it provides a superfluity for others also, and the staff in your hands is a symbol of the very fixity and firmness of the faith that is in you, so that it supports those who are shaken also and they do not fall; but the earth and the heaven and the air[1] are your purse, and all the elements supply food in diverse forms and coming of itself, and make it known to everyone that « man liveth not by bread alone, but also by every word that proceedeth out of the mouth of God »[2] : I forbear to say, what is a great thing and very true, that, since you have a spiritual rock going before you (and Paul said that Christ is a rock[3]), that is to you food and drink; for you were persecuted with this same rock when it was persecuted. For in the case of the sons of Israel of old, who saw little, and had their eye blinded by Egyptian

1. ἀήρ. — 2. Matth., IV, 4. — 3. I Cor., X, 4.

ܗܘܘ. ܘܡܢ ܒܥܦܠܐ ܡܕܪܢܝܬܐ ܠܟܬܒܬܐ ܗܘܐ ܕܢܡܘܣܐ. ܘܠܡܬܒܩܝܘ ܡܨܝܢ ܗܘܘ
ܕܢܣܪܘܢ ܒܟܬܒܐ ܢܡܘܣܝܐ ܘܠܘ ܕܒܥܘܡܩܐ ܕܐܪ̈ܙܐ ܡ̈ܟܣܝܐ ܡܨܝܢ ܗܘܘ ܕܢܬܒܩܘܢ
ܟܐܢܐܝܬ ܟܬܒ ܗܘ ܫܠܝܚܐ. ܕܟܐܦܐ ܗܘܬ ܠܗܘܢ ܗܝ ܒܬܪܗܘܢ. ܙܕܩ ܗܘܐ ܓܝܪ ܠܗܢܘܢ[1]
ܕܗܟܢܐ ܐܝܬܝܗܘܢ ܗܘܘ ܠܐ ܡܫܡܠܝܐ. ܕܢܬܕܪܫܘܢ ܠܘܩܕܡ ܒܢܡܘܣܐ. ܘܒܬܪܟܢ
ܢܚܙܘܢ ܠܡܫܝܚܐ ܕܒܬܪ ܠܗܘܢ. ܟܕܝܢ ܘܡܬܓܫܫܢܐܝܬ ܒܐܬܪ̈ܘܬܐ ܕܠܐ ܡ̈ܝܐ ܝܗܒ
ܗܘܐ ܠܗܘܢ ܡ̈ܝܐ. ܟܕ ܨܡܝܐ ܕܒܣܪܐ ܡܢܝܚ ܗܘܐ. ܟܕ ܠܒܣܪܐ ܡܬܪ̈ܓܪܓܝܢ ܗܘܘ.
ܒܕܡܘܬ ܡܛܪܐ ܡܢ ܐܐܪ ܠܐ ܡܬܚܙܝܢܐܝܬ ܦܪ̈ܚܬܐ ܡܝܬܐ ܗܘܐ. ܘܐܚܪ̈ܢܝܬܐ ܕܕܡܝܢ
ܠܗܠܝܢ ܘܡܕܡܝܢ ܠܗܝܢ. ܩܕܡ ܕܝܢ ܡܫܡܠܝܘܬܟܘܢ ܕܝܠܟܘܢ. ܕܡܫܡܠܝܐ ܕܒܦܪ̈ܨܘܦܐ
ܓܠܝܐ ܠܫܘܒܚܐ ܒܗ ܕܡܪܝܐ ܡܬܒܩܝܢ. ܐܝܟܢܐ ܕܬܘܒ ܐܡܪ ܦܘܠܘܣ. ܟܐܦܐ
ܐܪܐ ܐܡܝܢܐܝܬ ܗܝ[1] ܟܐܦܐ ܡܢ ܡܬܕܒܪܢܝܬܐ ܡܬܪܣܝܢܐ ܘܡܫܬܝܢܐ. * ܘܠܟܠܢ ܐܝܟ

* 67 r° c.

ܡܚܘܝܐ ܕܒܝܕ ܗܠܝܢ ܕܣܝܒܪܬܘܢ ܕܩܥܝܢ ܐܢܬܘܢ ܘܐܡܪܝܢ. ܡܢܘ ܢܦܪܫܢܝ
ܡܢ ܚܘܒܗ ܕܡܫܝܚܐ. ܐܘܠܨܢܐ. ܐܘ ܥܩܬܐ. ܐܘ ܪܕܘܦܝܐ. ܐܘ ܟܦܢܐ ܐܘ ܥܪܛܠܝܘܬܐ.
ܐܘ ܩܘܕܝܢܘܣ[2] ܐܘ ܣܝܦܐ ܐܝܟܢܐ ܕܟܬܝܒ. ܕܡܛܠܬܟ ܒܟܠܝܘܡ ܡܝܬܝܢ ܚܢܢ.
ܐܬܚܫܒܢ ܐܝܟ ܥܪ̈ܒܐ ܠܢܟܣܬܐ. ܐܠܐ ܒܗܠܝܢ ܟܠܗܝܢ ܙܟܝܢ ܚܢܢ ܒܝܕ ܗܘ
ܕܐܚܒܢ. ܗܠܝܢ ܓܝܪ ܕܙܟܘܬܟܘܢ[3] ܠܘ ܒܠܚܘܕ ܒܥܠܡܐ ܗܢܐ ܕܗܪܟܐ. ܕܒܗ

1. Ms. ܗ for ܗ̇. — 2. Ms. ܩܘܕܝܢܘܣ. — 3. ܕ added over marg. in cursive hand.

darkness, and could scarcely see the writing of the law and could not contemplate the depth of hidden mysteries, the apostle justly wrote that « that rock followed them »[1] : for it was right that they who were so imperfect should be first exercised in the law, and afterwards see Christ following them. Wherefore also in waterless countries he gave them water in tangible form, assuaging the thirst of the flesh; and, whenever they desired flesh, he invisibly brought birds like rain from the air[2], and other things like these and resembling them. But before your own perfections, who can contemplate the very glory of the Lord 'with open face', as again Paul said[3], that rock continually goes in front, giving suprasensual food and drink, and showing everyone that through the things which you have endured you cry and say, « Who shall separate me from the love of Christ? Tribulation, or distress, or persecution, or hunger or nakedness or danger or the sword, as it is written, 'For thy sake we die every day; we have been reckoned as sheep for slaughter'; but in all these things we are victorious through him who loved us »[4]. For the results of your victory are not only

1. I Cor., x. 4. — 2. ἀήρ. — 3. II Cor., III, 18. — 4. Rom., VIII, 35-37.

ܠܐ ܡܙܕܟܝܢܘܬܐ ܚܘܝܬܘܢ. ܐܠܐ ܡܬܝܪܐܝܬ ܟܠܗܘܢ ܒܗܘ ܒܥܠܡܐ ܕܥܬܝܕ ܐܝܬܝܗܘܢ.
ܗܝܕܝܢ ܓܝܪ ܟܠܗܘܢ ܐܝܠܝܢ ܕܒܚܝܐ ܕܒܬܘܠܘܬܐ ܐܬܕܪܫܘ. ܘܐܬܓܒܪܘ ܥܠ ܚܫܐ
ܕܨܥܪܐ ܡܬܝܩܪܝܢ ܕܣܝܒܘܬܐ ܕܗܘܢܐ. ܘܡܛܟܣܐ ܩܕܝܫܐ ܡܬܝܩܪܝܢ. ܘܐܝܩܪܐ ܠܟܠܐ
ܡܩܒܠܝܢ. ܒܚܕܘܐ ܗܕܐ ܚܕܝܢ ܡܬܒܣܡܝܢ. ܐܝܟܢܐ ܕܢܦܫܗܘܢ ܬܪܘܐ ܒܛܒܬܐ.
ܗܠܝܢ ܕܡܢ ܡܩܕܡ ܨܪ ܠܗܘܢ ܐܪܡܝܐ ܢܒܝܐ ܗܟܢܐ ܐܡܪ܀ ܗܝܕܝܢ ܢܚܕܝܢ ܒܬܘܠܬܐ
ܒܟܢܘܫܐ ܕܥܠܝܡܐ ܘܣܒܐ ܢܚܕܘܢ. ܘܐܗܦܘܟ ܐܒܠܗܘܢ ܠܚܕܘܬܐ. ܘܐܚܕܐ ܐܢܘܢ
ܕܢܚܕܘܢ. ܘܐܪܒܐ ܘܐܪܘܐ ܠܢܦܫܐ ܕܟܗܢܐ ܒܢܝ ܠܘܝ. ܥܡܝ ܡܢ ܛܒܬܝ ܢܣܒܥܘܢ.
ܘܗܠܝܢ ܕܝܢ ܐܝܠܝܢ ܕܠܐ ܢܦܠܝܢ ܘܐܝܬܝܗܘܢ ܐܝܟ ܕܐܝܬܝܗܘܢ. ܘܠܐ ܡܬܚܒܠܝܢ
ܡܬܘܡ. ܕܐܝܟܢܐ ܗܠܝܢ. ܛܘܒܢܝܬܐ ܘܐܘܢܐ ܡܫܪܝܬܐ. ܐܢ ܕܝܢ ܐܝܬ ܥܕܟܝܠ ܡܬܚܡܠܐ
ܘܠܐ ܕܝܢ ܡܬܘܡܐ ܕܙܒܢܐ ܐܬܩܪܒܢ. ܗܘ ܕܒܕܪܗ ܠܐܝܣܪܐܝܠ ܗܘ
ܢܟܢܫܝܘܗܝ. ܘܢܛܪܝܘܗܝ ܐܝܟ[1] ܪܥܝܐ ܕܪܥܐ ܡܪܥܝܬܗ ܘܢܐܡܪ. ܒܒܟܝܬܐ ܢܦܩܘ. ܘܒܒܘܝܐܐ
ܐܝܬܐ ܐܢܘܢ. ܘܐܫܪܐ ܐܢܘܢ ܥܠ ܡܒܘܥܐ ܕܡܝܐ ܒܐܘܪܚܐ ܬܪܝܨܬܐ ܘܠܐ ܬܘܒ ܢܛܥܘܢ܀

* 67 v° a.

1. Ms. ܠ.

in this evil present world, in which you showed invincibility, but all of them are more truly in the future world. Then all who have been exercised in the life of virginity, and have prevailed over shameful passions and are honoured for white-haired old age of the intellect, and for the holy order, and receive the accompanying honour, shall be gratified with such joy that their soul shall be made drunk with good things, as to which Jeremiah the prophet, depicting them beforehand, spoke thus : « Then shall virgins rejoice in gatherings of young men and old men shall rejoice : and I will turn their mourning into joy, and I will make them rejoice : and I will make great and make drunken the soul of the priests the sons of Levi, and my people shall be filled with my good things »[1]; and these things that fail not and are as they are, and are never destroyed. Such as these are the blessed homes and mansions. But, if there is yet an extension and we have not been brought to the end of time, assuredly 'he who scattered Israel he will gather him, and he will keep him as a shepherd who feedeth his flock' and will say, « With weeping went they out, and with consolation will I bring them : and I will make them to dwell by streams of waters in a right way and they shall not again go astray »[2].

1. Jer., XXXVIII, 13, 14. — 2. *Ibid.*, 9, 10.

ܨܠܘ ܕܝܢ ܕܐܦ ܚܢܢ ܢܐܚܘܕ ܠܐܘܪܚܐ ܬܪܝܨܬܐ ܘܕܠܐ ܛܘܥܝܝ. ܘܠܐ ܢܣܛܐ ܪܓܠܢ
ܠܝܡܝܢܐ ܐܘ ܠܣܡܠܐ ܡܢ ܐܘܪܚܐ ܕܡܠܟܐ ܗܝ ܕܬܪܝܨܐܝܬ ܐܬܕܪܫܬ. ܡܢ ܗܢܘܢ[1]
ܚܙܝܐ ܘܡܫܡܫܢܐ ܕܡܠܬܐ. ܡܬܗܓܝܢ ܐܢܬܘܢ ܓܝܪ ܐܝܟ ܕܒܢ ܕܡܬܪܥܝܢ ܐܢܬܘܢ
ܒܢܡܘܣܗ ܕܡܪܝܐ ܒܠܠܝܐ ܐܝܟ ܐܝܡܡܐ ܕܐܦ ܢܬܟܬܫ ܐܢܫ. ܠܐ ܡܬܟܠܠ ܐܠ
ܢܡܘܣܐܝܬ ܠܐ ܡܬܟܬܫ. ܥܠܘ ܓܝܪ ܐܢܫ ܥܠܝܢ. ܟܕ ܨܒܝܢ ܕܢܣܝܡܘܢ ܡܘܡܐ
ܠܬܘܕܝܬܐ ܛܒܬܐ. ܠܗܝ ܕܐܬܩܪܝܢ ܘܐܘܕܝܢ ܩܕܡ ܣܗܕܐ ܣܓܝܐܐ ܐܝܟ
ܕܐܡܪ ܫܠܝܚܐ. ܗܢܘ ܕܝܢ ܩܕܡ ܥܕܬܐ ܟܠܗ ܘܡܠܐܟܐ ܓܒܝܐ. ܟܕ ܡܕܡ ܠܐ ܐܬܪܫܠܢ
ܠܡܘܗܢ ܪܫܝܢܐ. ܕܠܐ ܓܝܪ ܐܚܢܢ ܕܡܘܗܢ ܪܫܝܢܐ ܕܡܘܒܠ ܠܐܒܕܢܐ. ܐܦ ܐܢܬܘܢ
ܡܦܪܫܝܢ ܐܢܬܘܢ. ܩܕܡܝܐ ܓܝܪ ܕܣܗܕܝܢ ܐܢܬܘܢ ܐܢܘܢ. ܟܕ ܓܝܪ * ܠܐ ܡܣܬܟܠܝܢ ܠܐ
ܒܗܠܝܢ ܕܐܡܪܝܢ ܘܠܐ ܒܐܝܠܝܢ ܕܡܬܚܪܝܢ ܡܬܛܦܝܣܝܢ ܠܡܘܕܝܘ ܒܣܪܐ ܕܐܠܗܐ
ܘܡܠܬܐ ܗܘ ܕܡܢ ܩܕܝܫܬܐ ܝܠܕܬ ܐܠܗܐ ܘܒܬܘܠܬܐ ܒܟܠܙܒܢ ܡܪܝܡ ܘܡܢ
ܪܘܚܐ ܩܕܝܫܐ. ܗܘ ܕܒܩܢܘܡܐ ܐܬܚܝܕ ܠܗ. ܐܝܟܢܐ ܕܡܢ ܗܝ ܕܗܘܐ ܥܡܢ ܐܝܟ
ܐܠܗܐ ܕܐܬܒܪܢܫ ܥܡܢܘܐܝܠ ܐܬܩܪܝ. ܘܕܒܟܠ ܡܕܡ ܐܬܕܡܝ ܠܢ ܣܛܪ ܡܢ
ܚܛܝܬܐ. ܕܢܘܕܘܢ ܚܫܐ ܐܟܘܬܢ ܡܫܬܡܠܝܐ ܕܚܫܐ ܠܐ ܚܫܝܫܐ ܠܐ ܡܬܐܡܪܝܢ. ܐܠܐ

(* 67 v° b.)

1. Ms. ܗܢܘܢ.

But pray that we also may hold to the right and unerring way, and our foot may not turn aside to the right hand or to the left from the king's highway[1] which was rightly traversed by those seers and ministers of the word. For, inasmuch as you exercise yourselves in the law of the Lord by night as well as by day, you know well that, even if a man contend, he is not crowned unless he contends lawfully. For certain men have come in upon us, wishing to put a blemish on the 'good confession' to which we were called and which we confessed 'before many witnesses'[2] as the apostle said, that is, before the whole church and 'the elect angels'[3], never having yielded to remissness. For that 'we are not of remissness which leads to perdition'[4] you also well know: for you are the first who testify. For, 'having no sound knowledge of what they say or the things about which they strive'[5], they do not consent to confess that the true flesh of God and the Word which is from the holy God-bearer and ever-virgin Mary and from the Holy Spirit, which was hypostatically united to him, so that from the fact that he came to be with us as God who became man he was named Emmanuel, and that he was made like unto us in all things except sin, suffers

1. Num., xx, 17. — 2. I Tim., vi, 12. — 3. Id., v, 21. — 4. Hebr., x, 39. — 5. I Tim., i, 7.

ܕܒܡܫܡܫܢܘܬܐ ܚܕ ܐܡܪܝܢ. ܘܠܐ ܚܫܘܫܐ ܘܠܐ ܡܝܘܬܐ ܐܠܗܘܬܗ ܗܘܐ[1] ܒܣܒܪܐ
ܒܙܒܢܐ ܕܙܩܝܦܐ ܕܨܒܝܢܐ ܘܕܦܘܪܩܢܐ. ܘܐܚܪ̈ܢܝܬܐ ܠܐ ܡܬܡܨ̈ܝ[ܢ]ܢܝܬܐ. ܡܣ̈ܟܢܐ ܕ̈ܘܝܐ
ܚܝܒܝ ܕܥܠ. ܡܫܩܠܝܢ ܕ̈ܚܫܐ ܠܦܢܛܣܝܐ ܠܐ ܡܬܚܒܠܢܘܬܐ ܡܫܡܗܝܢ. ܘܠܐ
ܡܬܚܒܠܢܘܬܐ ܫܪܝܪܬܐ ܟܦܪܝܢ. ܘܠܐ ܡܣܬܟܠܝܢ ܠܚܟܡܬܗ ܕܡܕܒܪܢܘܬܐ ܕܒܗ ܚܝܕ ܠܗ
ܐܠܗܐ ܠܐ ܚܫܘܫܐ܇ ܒܣܒܪܐ ܕܡܢܢ ܕܢܣܒ ܚܫ̈ܐ[2] ܕܝܠܢ. ܗܢܘܢ[3] ܕܠܐ ܢܦܠܝܢ ܬܚܝܬ
ܡܚܠܦܢܘܬܐ ܕܚܛܝܬܐ. ܟܕ ܨܒܐ ܕܒܗ ܢܛܥܘܡ ܡܘܬܐ ܕܝܠܢ ܨܒܝܢܐܝܬ. ܘܢܫܪܐ
ܠܐܘܚܕܢܗ ܕܥܠܝܢ. ܘܒܝܕ ܩܝܡܬܐ ܢܫܪܐ ܠܢ ܒܠܐ ܡܬܚܒܠܢܘܬܐ. ܗܢܘ ܕܝܢ ܒܠܐ
ܚܫܘܫܘܬܐ ܘܠܐ ܡܝܘܬܘܬܐ. ܘܢܣܩ ܠܢ ܠܗܘ ܠܛܟܣܐ ܩܕܡܝܐ ܕܒܗ ܐܦ ܐܬܒܪܝܢ.
*ܐܢ ܓܝܪ ܒܣܒܪܐ ܠܐ ܚܫܘܫܐ ܘܠܐ ܡܝܘܬܐ. ܐܝܬ ܗܘܐ ܠܗ ܨܒܝܢܐ ܠܡܚܘܝܘ
ܕܐܠܗܐ. ܕܥܛܠܐܝܬ ܚܫܐ ܚܫ̈ܐ ܘܡܘܬܐ. ܡܬܝܬܪܐ ܗܝ ܛܒ ܡܬܒܣܪܢܘܬܐ. ܐܝܬ ܗܘܐ
ܠܗ ܓܝܪ ܠܐ ܚܫܘܫܘܬܐ ܘܠܐ ܡܝܘܬܘܬܐ ܐܠܗܝܬܐ. ܘܡܨܐ ܗܘܐ ܕܐܝܟ ܕܒܡܫܡܫܢܘܬܐ
ܘܢܚܫ ܚܫ. ܘܢܬܚܙܐ ܚܙܘܐ ܩܕܡܝܐ[2] ܠܐܣܟܡܐ. ܐܝܟܢܐ ܕܐܝܟ ܒܪ ܐܢܫܐ ܐܬܚܙܝ
ܕܕܫ ܥܡ ܝܥܩܘܒ ܘܐܬܩܒܠ ܒܒܝܬܗ ܕܐܒܪܗܡ. ܘܡܫܬܚܠܦܐܝܬ ܒܝܕ ܢܒ̈ܝܐ
ܐܬܕܡܝ. ܗܢܐ ܓܝܪ ܒܗܘܫܥ ܢܒܝܐ ܡܬܚܙܐ ܕܐܡܪ ܗܘ. ܐܠܐ ܠܗ ܗܘܐ ܐܠܗܝܬܗ ܗܘܐ

* 67 v

1. Ms. with stop following. — 2. Ms. sing.. — 3. Ms. ܗܘܢ.

like us and is susceptible of innocent passions, but say that he suffered in semblance, and that the flesh was impassible and immortal at the time of the voluntary and saving Cross; and besides other impossible things the wretched men foolishly speak of false passions, and in false words they name phantasy[1] incorruptibility, and deny the true incorruptibility, and they fail to notice the wisdom of the dispensation whereby the impassible God united to himself those of our passions which do not fall under the description of sin, wishing in it to taste our death voluntarily, destroy its dominion over us, and by means of the Resurrection to set us free in incorruptibility, that is in impassibility and immortality, and raise us to our first state in which also we were created. If the Word of God desired to display passions and death in unreal form, the Incarnation is quite superfluous. He had the divine impassibility and immortality, and so also he might have suffered as in semblance and shown himself after the fashion of former appearances, as he appeared as a man who wrestled with Jacob and was received in Abraham's house, and was represented in many forms through the prophets: for this he himself is seen to have said in Hosea the prophet[2]. But this was not

1. φαντασία. — 2. Hos., XII, 10.

ܠܗ ܗܘ ܕܡܬܪܓܓ ܗܘܐ. ܐܠܐ ܗܘ ܕܠܗܘ ܒܪ ܐܢܫܐ ܕܡܝܬ ܒܝܕ ܡܛܥܝܢܘܬܐ ܕܚܘܝܐ.
ܒܝܕ ܡܘܬܐ ܫܪܝܪܐ ܢܦܪܘܩ. ܘܠܩܝܡܬܐ ܕܝܠܗ ܢܥܒܕ ܬܪܥܐ ܘܐܘܪܚܐ ܕܦܢܝܬܐ ܕܠܘܬ
ܚܝ̈ܐ ܠܐ ܡܫܬܠܡܢܐ. ܡܛܠ ܗܕܐ ܓܝܪ ܒܥܠܬܐ. ܘܦܘܠܘܣ ܩܥܐ ܠܥܠ ܡܢ
ܟܠ ܫܝܦܘܪ̈ܐ[1] ܒܐܕܢ̈ܐ ܕܠܐ ܡܫܬܡܥܢܐ܀ ܡܛܠ ܓܝܪ ܕܒܝܕ ܒܪ ܐܢܫܐ ܗܘܐ
ܡܘܬܐ. ܒܝܕ ܒܪ ܐܢܫܐ ܗܘܐ ܩܝܡܬܐ ܕܡܝ̈ܬܐ. ܐܝܟܢܐ ܓܝܪ ܕܒܐܕܡ ܟܠܗܘܢ
ܡܝܬ[ܘ.] ܗܟܢܐ ܒܡܫܝܚܐ ܟܠܗܘܢ ܚܝܝܢ. .... ܕܝܢ ܥܡ .. ܗ ..... ܟܬܒ̈ܐ
ܘܐܦ .. ܗ. * ܗܠܝܢ ܡܣܪ̈ܗܒܐ[2] ܘܡܪ̈ܚܐ ܐܡܪܘ ܕܡܓܕܦܢܐܝܬ ܠܡܐܡܪ ܥܠ ܟܬܒ̈ܐ 68 r° a.
ܐܠܗܝ̈ܐ ܘܥܠ ܐܒܗ̈ܬܐ ܩܕ̈ܝܫܐ ܗܠܝܢ ܕܒܦܘܫܩܐ ܦܫܩܘ ܐܢܘܢ. ܗܠܝܢ ܕܠܥܕ̈ܬܐ
ܩܕ̈ܝܫܬܐ ܪܥܘ ܒܙܒܢ̈ܝܢ ܙܒܢ̈ܝܢ. ܕܡܢ ܗܠܝܢ ܚܙܝܢ ܐܢܬܘܢ ܢܗܝܪܐܝܬ ܕܟܡܐ ܡܦܪܫܘܬܐ
ܘܦܘܪܫܢܐ ܐܝܬ ܒܝܢܬ ܫܪܪܐ ܠܛܥܝܘܬܐ ܘܐܝܟ ܕܪܚܝܩܐ ܫܡܝܐ ܡܢ ܐܪܥܐ.
ܘܕܐܬܚܫܒܘ ܡܢ ܬܪܥܝܬܐ ܕܠܒܗܘܢ ܡ̈ܠܐ[2] ܕܥܘܠܐ ܘܕܐܒܕ ܫܪܪܐ ܒܐܘܪܚܬܗܘܢ. ܘܠܐ
ܡܨܝܢ ܗܘܘ ܕܢܗܠܟܘܢ ܒܐܘܪܚܐ ܬܪܝܨܬܐ ܘܐܦ ܕܐܪܚܩܘ ܬܪܥܝܬܗܘܢ ܡܢ ܗܝ ܕܠܡܣܬܟܠܘ.
ܫܦܝܪ ܓܝܪ ܟܕ ܗܘܐ ܡܩܕܡ ܦܪܣܝ ܐܢܘܢ ܐܫܥܝܐ ܢܒܝܐ܀

1. Ms. ܫܝܦܘܪ̈ܝܢ. — 2. Ms. sing.

what he desired, but that by means of a real death he might save the man who had died through the deceit of the serpent, and make his own Resurrection the gate and way of return to everlasting life. For this reason Paul cries louder than all trumpets in the ears of men who will not hear : « For, since by man came death, by man also cometh the resurrection of the dead. For, as in Adam all died, so also in Christ shall all live »[1]. But... with... the Scriptures and... these hasty and presumptuous men presumed blasphemously to say against the divine Scriptures and against the holy fathers who interpreted them in approved fashion, who at various times fed the holy churches. From these things you see clearly how much difference and distinction there is between truth and error even as the heaven is far from the earth, and that out of the thought of their heart they have 'devised words of iniquity' and that 'truth has perished in their ways, and they could not walk in the right way' and also that 'they have removed their thoughts from understanding'[2]. For well did Isaiah the prophet expose them beforehand by these words.

1. I Cor., xv. 21. 22. — 2. Is., lix. 13-15.

ܨܠܘ ܗܟܝܠ ܩܕܝܫܐ. ܐܦ ܓܝܪ ܗܘ ܕܝܢ ܗܘ ܙܒܢܝ̈ܢ ܣܓܝ̈ܐܬܐ ܐܡܪ ܐܢܐ.
ܕܢܬܦܪܩ ܡܢ ܐܢܫܐ ܒܝܫܐ ܘܥܘܠܐ. ܠܘ ܓܝܪ ܒܠܚܘܕ ܠܡܣܝܒܪܘܬܐ ܕܥܠ
ܡܘܟܣܘܗܝ ܠܐ ܐܫܟܚܘ ܕܢܣܝܒܪܘܢ. ܐܠܐ ܐܦ ܕܢܫܩܘܢ ܨܗܝ̈ܐ[1] ܕܝܢܐ. ܠܒܪ ܓܝܪ
ܡܢ ܬܪܥܝܬܗܘܢ ܗܝ ܕܡܓܕܦܐ ܥܠ ܐܠܗܐ. ܘܡܠܟܝܗܘܢ ܡܠܟܐ ܐܢܘܢ ܕܩܛܠܐ.
ܠܗܕܐ ܠܗܝ ܓܝܪ ܐܫܥܝܐ[2] ܐܡܪ ܠܘܬܝ ܥܠܝܗܘܢ. ܕܗܢܘܢ[3] ܕܝܢ ܗܠܝܢ
ܢܫܬܚܠܦܘܢ ܠܛܒ ܘܨܠܘܬܐ[4]: ܥܒܕܘ ܗܘܝܬܘܢ ܕܨܠܘܬܟܘܢ ܕܝܠܟܘܢ.[5] [ܚ]ܢܢ
ܓܝܪ ܚܝܪܝܢ ܚܢܢ[2] ܠܗܘ ܗܘ ܕܠܐ ܨܒܐ [ܒ]ܡܘܬܗ ܕܚܛܝܐ ܐܝܟ ܕܢܬܦܢܐ ܘܢܚܐ.
ܐܦ ܓܝܪ ܡܢ[ܝ] ܒܩܕܡܝܬܐ ܒ ܒܬܟܫܦܬܐ ܘܒܩܘܛܪܬܐ[6] ܐܡܪ ܕܫܪܝܪܐ ܐܠܨܢܐ.
ܡܢ ܗܘ ܕܒܠܒܠܝܬ[7] ܘܡܦܩܪܝܬ ܟܬܒ ܥܠ ܗܕܐ ܨܒܘܬܐ ܐܟܘܬ. ܟܕ ܒܪܚܝܩܐ ܘܒܡܛܫܝ
ܐܢܐ ܘܟܬܒܬ ܐܢܐ ܐܚܝܢܐܝܬ ܟܬܒܬ ܘܡܘܕܥܬ ܘܡܦܝܣ ܠܗ ܕܢܚܘܪ ܠܐܒܗ̈ܬܐ ܩܕܝ̈ܫܐ.
ܘܠܡܠܦ̈ܢܐ ܒܚܝܪ̈ܐ ܢܬܠܘܐ ܠܗܘܢ ܘܢܬܬܪܨ. ܘܐܦ ܥܠ ܗܕܐ ܠܙܥܘܪܘܬܝ
ܫܬܘܪ ܡܢ ܟܠ ܚܝܘܬܐ ܫܢܝܬܐ ܘܥܒܝܕܐ ܥܠ ܒܪܒܪܝܘܬ. ܘܡܬܬܥܣܩ ܗܘܐ
ܡܪܝܪܐܝܬ. ܡܛܠ ܕܠܐ ܐܫܟܚܢܝ ܫܘܬܦܐ ܕܛܘܥܝܬܗ. ܘܥܠ ܟܠܗ ܐܪܥܐ ܐܝܟ ܕܡܨܐ
ܗܘܐ. ܫܕܪ ܗܘܐ ܘܒܕܪ ܗܠܝܢ ܕܟܬܒ ܐܠܗܘܬܐ ܘܡܠܐ ܡܢ ܦܘܡܗ ܕܡܪܝܪܐ.

1. Ms. ܕܝܢ. — 2. Ms. with stop following. — 3. Ms. ܕܗܢܘܢ. — 4. Ms. ܘܨܠܘܬܐ. — 5. Ms. om. stop. — 6. ܕ added over line in cursive hand. — 7. This word is not otherwise known.

* 68 r° b.

Pray therefore, saintly ones (for indeed I say the same thing many times) that we may be delivered from evil and unjust men. For they have been unable not only to endure reproof on account of their wickedness, but even to give drink to them that thirst: for, besides their thoughts that blaspheme against God, 'their counsels' also 'are counsels of murder'[1]. For this very thing Isaiah says with me concerning them. But that these same men may be changed to what is right make the subject of your own prayers. For we on our part look to him who willeth not the death of a sinner so much as that he be converted and live[2]. Indeed at first on the entreaty (and to speak the truth on the compulsion) of him who wrote unsoundly and rashly upon this same matter[3], while far away and in hiding I wrote and admonished him in a brotherly manner and urged him to have regard to the holy fathers and to the approved doctors and follow them, and correct himself. And even upon this he attacked my meanness in a ferocious manner, worse than any raging savage beast, and kept bitterly complaining because he did not find me a partner of his error, and over the whole world, as far as he could, he sent out and scattered abroad what he had

1. Is., LIX, 7. — 2. Ez., XXXIII, 11. — 3. Julian: see the correspondence in Zech. Rh., IX, 10-13.

ܘܠܗ̇ܢܘܢ[1] ܕܡܬܟܬܫܝܢ ܚܠܦ ܪܘܫܥܐ ܕܟܠܩܕܘܢܝܐ[2] ܠܓܘܚܟܐ ܣܝܡܝܢ
ܗܘܝܢ. ܘܒܦܠܣܛܝܢܐ ܐܝܟ ܕܝܠܦܬ. ܘܒܐܦܪܟܝܣ ܐܚܪܢܝܬܐ: ܡܬܟܪܟܝܢ ܗܘܘ.
ܘܒܟܠ ܕܘܟ ܦܘܡܗܘܢ ܦܬܝܐ ܦܬܚܝܢ ܗܘܘ ܘܡܪܘܝܚܝܢ. ܕܗ̇ܢܘܢ[1]
ܕܡܬܪܘܪܒܝܢ ܒܫܡܗܘܢ ܕܐܠܗܘܢ ܐܪܬܕܘܟܣܐ ܗܐ ܓܠܝܐܝܬ ܐܬܚܙܝܘ ܕܛܢܢܝܢ
ܠܡܕܡܘܬܐ ܕܐܘܛܘܟܐ. ܕܐܝܬܝܗ̇ ܛܥܝܘܬܐ ܕܒܢܝ ܡܐܢܝ. ܗܝܕܝܢ ܒܗ̇ ܗܝܕܝܢ ܟܕ ܡܢ
ܕܝܢܘܗܝ ܕܐܠܗܐ ܒܕܡܘܬ ܥܘܩܐ ܡܬܕܩܪ ܗܘܝܬ ⁾ܘܡܬܥܩܩ ܡܢ . ܗ .. ܗܘܝܬ[3] ܒܢܦܫ
ܐܝܟܢܐ ܕܠܐ ܐܫܟܚ ܠܡܣܝܒܪܘ ܠܡܨܝܪܘܬܐ ܘܠܓܘܕܦܐ ܕܥܠ ܫܘܒܚܗ ܕܡܪܝܡܐ ܘܠܡܗܘܐ
ܘܣܝܡ[4] ܡܘܡܐ ܠܗܘܐ ܠܟܠܗ̇ ܦܓܪܗ̇ ܕܥܕܬܐ. * ܠܟܠܗܘܢ ܕܫܪܪܐ ܡܫܘܕܥܬܐ ܐܘܕܥܬ
ܠܟܠ ܐܢܫ. ܗܠܝܢ ܕܐܦ ܠܟܘܢ ܐܝܕܝܥܢ ܡܦܩܘܕܬܐ ܘܡܝܬܪܬܐ[5]. ܟܕ ܐܡܪ
ܒܫܪܪܐ ܐܡܝܢܐ ܒܠܒܝܒܘܬܐ ܘܐܦ ܒܗܝܡܢܘܬܐ. ܡܛܠ ܕܝܫܘܥ ܐܝܬܘܗܝ ܐܠܗܐ ܫܪܝܪܐ
ܘܦܪܘܩܐ. ܕܐܢ ܢܗܘܐ ܠܝ ܠܡܡܬ ܥܡܟ ܠܐ ܐܟܦܘܪ ܒܟ. ܐܠܐ ܕܥܠ ܛܘܪܐ ܣܠܩ
ܐܢܐ. ܘܡܟܪܙ ܐܢܐ ܠܐܘܪܫܠܡ. ܗܘ ܕܐܦ ܦܪܗܣܝܐ ܕܝܠܗ ܐܩܢܐ. ܘܠܡܥܘܕܪܢܐ ܕܡܢܗ
ܐܣܒ. ܒܝܕ ܨܠܘܬܟܘܢ ܘܒܥܘܬܟܘܢ[5] ܩܕܝܫܬܐ܀

* 68 r° c.

1. Ms. ܗ for ܗ̇. — 2. Ms. ܕܟܠܩܕܘܢܐ. — 3. Inserted above line in small letters. — 4. Ms. with stop following. — 5. Ms. sing.

written, which came from his heart 'not from the mouth of the Lord'[1] : and we were set forth as a laughing-stock to those who contend for the Chalcedonian impiety; and in Palestine, as I have learned, and in other provinces[2] they were going about, and everywhere opening and extending their capacious mouth and saying : « See! Those who pride themselves on being orthodox[3] have been manifestly seen to be zealous for the semblance of Eutyches, which is the error of the followers of Mani ». Then indeed, being pierced by the judgments of God after the manner of goads and being... in my soul because I could not endure the slander and the blasphemy against the glory of the Most High and the fact that one man's error should be a stain upon the whole body of the church, I made the true facts known to everyone, facts which are known and familiar to you also, saying with courage as well as faith in accordance with the truth (for Jesus is very God and Saviour), « If it be my lot to die with thee I will not deny thee »[4], but, « I will go up upon the mountains, and will preach to Jerusalem »[5]. May I gain his ⸢boldness of speech[6], and may I receive help from him, through your saintly prayers and entreaties.

1. Jer., XXIII, 16. — 2. ἐπαρχίας. — 3. ὀρθόδοξος. — 4. Matth., XXVI, 35. — 5. Is., XL, 9. — 6. παῤῥησία.

ܐܘܟܝ ܐܝܕܐ ܕܝܠܗ ܕܦܛܪܝܪܟܝܣ܀

ܐܚܝܕܘܬܐ ܕܒܬܠܝܬܘܬܐ ܩܕܝܫܬܐ. ܗܘ ܓܝܪ ܐܠܗܢ. ܬܛܪ ܠܩܕܝܫܘܬܟܘܢ
ܘܠܟܠܗ̇ ܐܚܘܬܐ ܕܐܝܬ ܠܘܬܟܘܢ. ܕܡ ܡܬܢܨܚܐ ܒܐܬܠܘܣܐ ܐܠܗܝܐ. ܒܐܘܝܘܬܐ
ܡܫܡܠܝܬܐ ܘܡܣܝܒܪܢܘܬܐ ܘܡܨܠܝܢܐ ܥܠ ܒܨܝܪܘܬܢ. ܫܐܠܐ ܒܫܠܡܟܘܢ ܪܘܚܐ
ܕܝܠܢ. ܫܐܠܘ ܒܫܠܡܐ ܚܕ ܕܚܕ ܒܢܘܫܩܬܐ ܩܕܝܫܬܐ. ܛܝܒܘܬܐ ܥܡܟܘܢ܀
ܒܪܝܟ ܐܠܗܐ ܠܥܠܡ. ܘܡܫܒܚ ܫܡܗ ܠܕܪܕܪܝܢ[1]܀

ܕܩܕܝܫܐ ܣܘܝܪܘܣ ܡܢ ܐܓܪܬܐ ܠܘܬ ܐܝܣܚܩ ܣܟܘܠܣܛܝܩܐ. ܕܫܪܝܐ. ܐܢܐ ܡܢ ܡܛܠ ܚܛܗܝ ܐܬܚܝܒܬ ܕܐܥܒܪ ܙܒܢܐ ܣܓܝܐܐ ܒܡܕܝܢܬܐ ܡܠܟܬܐ܀

XXXVI
G 52 v° b.
M 36 r° b.

ܠܘ ܓܝܪ ܗܝ ܕܢܐܡܪ ܗܝ ܕܫܠܡܐ ܠܬܠܬܡܐܐ ܘܬܡܢܬܥܣܪ ܐܒܗܬܐ ܟܠܝܐ.
ܐܠܐ ܗܝ ܕܢܘܣܦ ܡܕܡ ܐܘ ܢܒܨܪ ܡܢ ܬܪܝܨܘܬܐ ܕܕܘܓܡܛܐ. ܘܐܠܐ ܠܐ ܐܦ ܣܘܢܗܕܘܣ
ܕܡܐܐ ܘܚܡܫܝܢ. ܠܥܕܠܐ ܢܦܠܐ ܗܘܐ. ܕܦܬܝܬ ܬܐܘܠܘܓܝܐ ܕܥܠ ܪܘܚܐ. ܡܢ[2]
ܬܘܕܝܬܐ ܣܝܡܬܐ[3] ܕܥܠ ܝܚܝܕܝܐ ܒܪܐ ܗܘ ܕܡܬܒܣܪ ܡܛܠܬܢ. ܐܘܣܦܬ ܗܝ

1. Ms. ܠܕܪܕܪܝܢ. — 2. Mss. ܡܢ. — 3. M ܣܝܡܬܐ.

The handwriting of the patriarch himself.

May the holy Unity in Trinity (for this is our God) keep your holinesses, and all the brotherhood that is with you, illustrious in divine contests, in perfect concord and endurance and praying for our meanness. My spirit greets you. « Greet one another with a holy kiss »[1]. Grace be with you. Blessed be God for ever, and praised be his name to all generations.

XXXVI. — Of the holy Severus from the letter to Isaac the scholastic, which begins, « I, since on account of my sins I have been condemned to live for a long space of time in the royal city ».

509-11.

For it is not saying what agrees with the 318 fathers that is prohibited to us, but adding anything to or detracting anything from the correctness of the doctrines[2]. If not, the synod of the 150 also incurs blame, because it widened the theology[3] relating to the Spirit, and, when the confession had been laid down with regard to the only Son who became incarnate for us, it added the

1. I Cor., xvi, 20; II Cor., xiii, 12. — 2. δόγματα. — 3. θεολογία.

ܘܡܢ ܪܘܚܐ ܩܕܝܫܐ ܘܡܢ ܡܪܝܡ ܒܬܘܠܬܐ. ܘܗܘ ܕܐܙܕܩܦ ܒܝܘܡܝ ܦܢܛܝܘܣ
ܦܝܠܛܘܣ. ܗܠܝܢ ܓܝܪ ܠܐ ܐܡܪܘ ܗܠܝܢ ܬܠܬܡܐܐ ܘܬܡܢܬܥܣܪ܀

ܘܒܬܪ ܩܠܝܠ ܡܢܗ ܕܐܓܪܬܐ܀

ܐܠܐ ܐܡܪ ܐܢܬ. ܕܐܦ ܣܘܢܗܕܘܣ[1] ܕܒܟܠܩܝܕܘܢܐ[2]. ܗܝܡܢܘܬܐ ܗܝ ܕܬܠܬܡܐܐ
ܘܬܡܢܬܥܣܪ: ܩܕܡ ܠܐܘܪܘܣ ܣܡܬܗ. ܐܠܐ ܕܗܦ ܗܟܢܐ ܗܘ ܚܘܕܬܐ ܦܪܝܫܐ. ܩܕܡܝܬ
ܡܢ ܓܝܪ. ܒܡܠܐ ܦܠܐ ܢܗܝܪܬܐ: ܘܬܪܬܝܢ ܘܬܠܬ ܙܒܢܝܢ. ܕܗܝ ܡܬܚܡܐ ܐܡܪܐ[3].
ܕܬܪܬܝܢ ܕܝܢ. ܕܚܕ ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ. ܒܬܪܬܝܢ ܟܝܢܝܢ ܐܡܪܐ ܕܡܬܝܕܥ. ܕܬܠܬ.
ܐܡܬܝ ܕܗܠܝܢ ܐܚܪܢܝܬܐ ܐܫܒܘܩ. ܕܐܓܪܬܗ ܕܠܐܘܢ ܕܡܠܝܐ ܡܢ[4] ܓܘܕܦܐ
ܕܢܣܛܘܪܝܘܣ[5]. ܥܡܘܕܐ ܕܐܪܬܘܕܘܟܣܝܐ[6] ܩܪܬ܀

XXXVII L 153 r° b. ܕܝܠܗ ܕܗ ܕܝܠܗ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܟܪܝܣܝܘܣ ܕܝܪܝܐ. ܕܐܝܬܘܗܝ ܪܫܗ. ܠܐ ܛܥܐ ܗܘܐ ܠܒܨܝܪܘܬܢ܀

ܡܢܘ ܡܢ ܐܪܬܘܕܘܟܣܐ ܡܦܣ ܗܘܐ ܕܣܘܢܗܕܘܣ. ܕܒܟܠܩܝܕܘܢ ܗܝܡܢܘܬܐ ܕܬܠܬ

1. G ܣܘܢܗܘܕܘܣ. — 2. M ܕܒܟܠܩܝܕܘܢ. — 3. M ܐܡܪܐ. — 4. M ܡܢ. — 5. M ܕܢܣܛܘܪܝܘܣ. — 6. G ܕܐܪܬܘܕܘܟܣܝܐ, M ܕܐܪܬܘܕܘܟܣܝܐ.

words 'from the Holy Spirit and from Mary the Virgin', and 'he was crucified in the days of Pontius Pilate'; for these things were not stated by the 318.

And a little farther on in the same letter.

But you say that the synod at Chalcedon also placed the faith of the 318 before its definition. But in that case the innovation is obvious. First it says in plain words, and that twice and three times, that it is itself making a definition; secondly, because it said that our one Lord Jesus Christ is made known in two natures; thirdly, to omit the other points, because it called Leo's letter, which is full of the blasphemies of Nestorius, 'a pillar of orthodoxy [1]'.

XXXVII. — Of the same from the letter to Charisius the monk, the beginning of which is, « It did not escape our smallness ».

513-8. Who among the orthodox [2] would agree that the synod at Chalcedon

1. ὀρθοδοξία. Vide Mansi, VII, 113. — 2. ὀρθόδοξοι.

ܠܫܬܩܐ. ܐܘ ܗܘ ܕܥܡ ܟܠܗܝܢ ܣܘܢܗܕܘܣ ܐܠܗܝܐ. ܐܝܟܢܐ ܕܡܢ ܫܠܝܐ ܢܣܬܒܪ ܐܦ ܗܝ
* ܕܫܘܝܐ ܐܝܩܪܐ ܐܝܬ ܠܗ̇. ܡܢ ܟܠ ܦܘܪܣ ܓܝܪ. ܠܗܠܝܢ ܗܘܘ ܕܢܪܡܘܢ ܦܬ̈ܓܡܐ. * 153 v° a.
ܗܠܝܢ ܕܡܢܗ̇ ܡܗܦܟܝܢ ܐܦ̈ܝܗܘܢ ܠܘܬ ܗܢܘܢ ܕܐܚܝܕܝܢ ܠܗ̇. ܘܗܠܝܢ ܡܢ
ܢܐܡܪܘܢ ܕܐܝܟ ܪܫܝܥܬܐ ܡܫܬܬܩܐ. ܗܠܝܢ ܕܝܢ ܢܐܡܪܘܢ. ܕܫܠܝܐ ܫܘܝܐ ܡܛܝܗ̇.
ܥܡ ܗܠܝܢ ܣܘܢܗܕܘܣ ܐܚܪ̈ܢܝܬܐ. ܘܬܘܒ ܚܪ̈ܝܢܐ ܘܫܓܘܫܝ̈ܐ܀

ܘܬܘܒ ܩܕܡ ܗܠܝܢ ܐܡܪ܀

ܗܘ ܓܝܪ ܕܢܐܡܪ: ܕܙܕܩ ܕܠܣܘܢܗܕܘܣ ܢܫܬܩܘܢܗ̇: ܘܢܥܒܕ ܬܘܕܝܬܐ ܬܪܝܨܬ ܫܘܒܚܐ:
ܠܐ ܕܝܢ ܢܦܩ ܠܓܘܕ̈ܦܐ ܥܡ ܦܪ̈ܨܘܦܐ ܘܡ̈ܠܐ. ܘܠܐ ܢܡܘܣܝܬܐ ܐܝܬܝܗ̇. ܘܠܐ
ܠܥܘܕܪܐ ܕܫܝܢܐ. ܐܦܢ ܚܢܢ ܕܝܢ ܢܨܒܐ ܕܢܥܡܨ ܥܝ̈ܢܝܢ. ܘܠܐ ܐܢܫ ܡܢ ܟܢ̈ܫܐ
ܕܐܪ̈ܬܘܕܘܟܣܘ. ܡܛܠ ܕܒܬܪ ܗܕܐ ܟܠܗ̇ ܡܬܕܠܚܢܘܬܐ. ܡܬܛܦܝܣ ܗܘܐ ܠܚܘܝܕܐ
ܛܥܝܐ ܕܐܝܟ ܗܢܐ. ܟܕ ܫܠܝܚܐ ܦܫܝܛܐܝܬ ܐܡܪ. ܐܢ ܐܢܫ ܡܣܒܪ ܠܟܘܢ ܠܒܪ
ܡܢ ܡܐ ܕܩܒܠܬܘܢ. ܢܗܘܐ ܚܪܡܐ. ܗܘ ܡܐ ܓܝܪ ܕܒܠܒܠ ܠܥܕ̈ܬܐ * ܥܕܡܐ ܠܥܕܢܐ * 153 v° b.
ܕܝܘܡܢܐ. ܗܕܐ ܐܝܬܝܗ̇. ܗܘ ܕܗܠܝܢ ܕܐܚܝܕܝܢ ܒܫܘܠܛܢܐ ܥܠ ܬܪ̈ܝܗܘܢ ܓܒ̈ܐ.
ܚܓܝܪܝܢ. ܘܨܒܝܢ ܕܒܟܠ ܙܒܢ ܠܬܪ̈ܝܗܘܢ ܓܒ̈ܐ ܢܢܝܚܘܢ܀

should be suppressed in conjunction with all the religious synods, so that from the silence it might be inferred that it too enjoys equal honour? Assuredly those who turn away their faces from it would raise arguments against those who hold to it, and the one would say, « It is suppressed as impious », while the others would say. « It has met with the same suppression as the other synods », and again there would be contentions and disturbances.

And again before these things he says.

For for us to say that the synod must be suppressed, and formulate an orthodox confession, but not reject the blasphemies with the persons themselves and the words, is neither lawful nor conducive to peace. But, even if we be willing to shut our eyes, no one among the congregations of the orthodox [1], especially after so much agitation, would agree to such a spurious union, since the apostle plainly says, « If anyone preacheth to you outside what ye have received, let him be anathema » [2]. What has thrown the churches into confusion down to the present day is this, the fact that those who are in power halt between the two sides, and wish always to please both sides.

1. ὀρθόδοξοι. — 2. Gal., I, 9.

XXXVIII
S 108 v° b.

ܕܩܕܝܫܐ ܡܪܝ ܣܘܝܪܐ ܦܛܪܝܪܟܐ ܡܢ. ܐܓܪܬܐ ܕܠܘܬ
ܦܛܪܘܣ ܘܐܡܘܢܝܘܣ ܘܐܘܠܘܡܦܝܕܘܪܘܣ. ܡܛܠ ܫܘܡܗܐ
ܕܦܛܪܘܣ ܐܦܝܣܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ. ܕܐܝܬܝܗ ܕܥܣܪܐ
ܕܡܐܡܪܐ ܩܕܡܝܐ ܕܐܓܪܬܐ ܕܗܘܝ ܒܬܪ ܪܝܫܘܬܐ܀

ܡܠܦܝܢ ܓܝܪ ܡܢܗܘܢ ܕܣܘܥܪ̈ܢܐ ܠܟ. ܕܚܢܢ ܗܢܘܢ ܙ̈ܥܘܪܐ ܒܡܢܝܢܐ
ܘܙܥܘܪ̈ܐ: ܟܕ ܒܥܘܕܪܢܐ ܕܐܠܗܐ. ܠܟܢܘܫܝܐ ܕܟܠܩܝܕܘܢ ܕܡܢ ܟܕܘ ܡܫܬܠܛܐ[1]
ܪܥܝܐ ܗܘܐ ܠܥ̈ܕܬܐ. ܐܒܛܠܢ ܡܫܠܡܐܝܬ. ܚܢܢ ܗܟܝܠ ܕܐܝܟ ܒܢܒܝܘܬܐ ܕܐܫܥܝܐ
ܐܫܬܚܪܢ ܐܝܟ ܒܛܘܦܐ ܡܢ ܒܬܪ ܩܛܦܐ ܕܙܝ̈ܬܐ. ܬܪ̈ܬܝܢ ܐܘ ܬܠܬ ܒܪ̈ܝܫܐ ܕܣܘ̈ܟܐ.
ܐܘ ܐܪܒܥܐ ܐܘ ܚܡܫܐ. ܕܡܢ ܗܢܐ ܒܛܘܦܐ ܕܙܝ̈ܬܐ ܐܝܬܝܗܘܢ ܗܘܘ. ܦܛܪܘܣ
ܗܘ ܕܡܢ ܐܬܪܐ ܕܐܝܒܝ̈ܪܝܐ ܐܝܬܘܗܝ ܗܘܐ. ܒܪ ܡܕܝܢܬܐ ܕܝܢ ܕܐܘܪܫܠܡ ܡܕܝܢܬܐ
ܕܠܥܠ. ܘܬܐܘܕܘܣܝܘܣ ܗܘ[2] ܕܠܟܘܪܣܝܐ ܕܐܢܛܝܢܘ ܨܒܬܗ. ܘܐܫܥܝܐ ܗܘ ܡܫܝܚܐ
ܠܚܕܐ. ܗܘ ܐܝܩܘܢܐ ܕܦܝܠܘܣܘܦܘܬܐ ܘܕܘܒܪ̈ܐ ܕܒܐܠܗܐ. ܐܝܟ ܥܡܘܕܐ ܘܛܘܦܣܐ. ܡܢ ܗܪܟܐ
ܡܩܒܠܝܢ ܠܐܝܩܪܐ. ܗܢܘܢ ܕܐܦ ܒܥܠܡܐ ܗܢܐ ܕܥܡܠܗܘܢ ܘܢܒܝ̈ܘܬܐ ܘܡ̈ܘܗܒܬܐ ܕܐܣܝܘ̈ܬܐ.

* 109 r° a.

1. Ms. ܡܫܬܠܛ. — 2. Written over marg. in smaller hand.

XXXVIII. — Of the holy Mar Severus the patriarch from the letter to Peter and Ammonius[1] and Olympiodorus, about the naming of Peter bishop of Alexandria; which is the 10th of the 1st book of the letters written during tenure of the see.

513-6. For we may learn from the facts themselves, that we, the few in number and small, by God's help completely checked the synod of Chalcedon that was already acting as absolute shepherd of the churches, we who as in Isaiah's prophecy were left like a bunch after the olives have been gathered, 'two or three on the high ends of the branches, or four or five, who were from this bunch of olives'[2], Peter who was from the country of the Iberians, but was a citizen of Jerusalem the city above, and Theodosius[3] who adorned the throne[4] of Antinou[5], and Isaiah[6] the very famous, the statue[7] of philosophy and of life in God, like a column and pattern; men who even in this world reaped the honour due to their labours, prophesyings and gifts of healings,

1. Presb. of Alexandria, addressed also in S. L., IV, 2 on the same subject, from which I infer the date. — 2. Is., XVII, 6 (differing widely from LXX). — 3. Theodore is meant (Zach. Rh., VI, 1, 2; Vit. Monoph. (ed. Brooks), p. 3; P. O., II, 78). — 4. θρόνος. — 5. Misrendering of τῆς Ἀντινόου. — 6. Zach. Rh., VI, 3; Vit. Monoph., p. 3-16. — 7. ἀνδριάντα.

ܒܫܡܝܐ ܡܥܒܕܢܐ ܕܐܦܝܐ. ܘܒܡܥܠܝܘܬܐ ܐܚܪ̈ܢܝܬܐ ܪܘܚ̈ܢܝܬܐ ܐܦܪܝܘ. ܗܢܘܢ ܕܐܦ
ܪܘܚܬܗܘܢ ܡܦܝܣ[1] ܐܢܐ ܕܒܨܠܘ̈ܬܐ ܚܠܦܝܢ ܡܩܪܒܝܢ. ܘܩܪܝܒܝܢ ܠܢ ܒܗܠܝܢ
ܐܓܘ̈ܢܐ ܕܗܫܝܢ. ܘܚܕܝܢ ܒܗܕܐ ܐܘܝܘܬܐ ܘܫܝܢܐ. ܘܐܣܪܐ ܕܗܝܡܢܘܬܐ ܕܫܪܝ ܗܫܐ.
ܝܕܥܝܢ ܗܘܘ ܓܝܪ ܒܪ ܡܢ ܗܠܝܢ ܠܛܒ̈ܬܐ ܐܚܪ̈ܢܝܬܐ. ܕܐܝܢܐ ܗܘ ܙܒܢܐ ܕܚܬܝܬܘܬܐ.
ܘܐܝܢܐ ܗܘ ܗܘ ܕܡܫܬܠܛܢܘܬܐ ܢܡܘܣܝܬܐ. ܘܝܠܦܝܢ ܗܘܘ ܡܕܒܪ̈ܢܘܬܐ ܕܪܘܚܐ.
ܘܠܡܕܒܪ̈ܢܘܬܐ ܚܟܝܡ̈ܬܐ ܕܒܣܝܠܝܘܣ ܘܓܪܝܓܘܪܝܘܣ ܘܕܐܬܢܣܝܘܣ ܘܕܐܚܪ̈ܢܐ
ܐܒ̈ܗܬܐ ܠܒܝܫܝ ܐܠܗܐ. ܢܩܦܝܢ ܗܘܘ. ܠܗܠܝܢ ܕܝܢ ܐܦ ܚܢܢ ܢܩܦ ܐܦܢ ܙܥܘܪ̈ܐ
ܐܝܬܝܢ. ܕܡܠܐ ܠܨܠܘܬܐ ܕܝܢܢ܀

XXXIX G 229 v° b·

ܕܩܕܝܫܐ ܣܘ[ܝܪ]ܐ[2] ܡܢ ܐܓܪܬܐ ܕܐܬܟܬܒܬ[3] ܠܩܫܝܫܐ ܗܢܘܢ ܕܒܐܠܟܣܢܕܪܝܐ܀

* 230 r° a.

ܟܕ ܒܐܝ̈ܕܝ ܢܣܒܬ ܐܓܪܬܐ: ܕܡܢ ܩܕܝܫܘܬܟܘܢ * ܗܫܐ ܐܫܬܕܪܬ ܠܝ.
ܗܘܝܬ ܘܫܪܝܬ ܩܪܐ ܠܗ ܒܚܕܘܬܐ. ܐܝܟ ܗܘ ܕܐܢܫ ܒܪܐ ܚܙܐ ܦܪܨܘܦܐ ܕܐܒܘܗܝ
ܒܬܪ ܙܒܢܐ ܕܢܓܝܪܐ ܣܓܝܐܐ. ܟܕ ܕܝܢ ܩܪܝܬܗ. ܝܬܝܪܐܝܬ ܠܟܘܢ ܡܢ ܗܠܝܢ ܕܐܝܬ
ܒܗ. ܐܫܟܚܬ ܓܝܪ ܠܐܓܪܬܐ ܕܒܫܪܪܐ ܟܠܗ ܐܝܟ ܕܒܟܘܣܝܐ. ܡܬܥܣܩܐ ܐܒܗܝܬܐ.

1. Ms. ܡܦܣܣ. — 2. Erased. — 3. Ms. ܕܐܬܟܬܒ.

and were illustrious in other spiritual excellencies, whose spirits also, I am convinced, are offering prayers on our behalf, and are close by us in these present struggles, and rejoice in this union and peace, and bond of faith, which has now begun. For besides the other good things they knew what is the time of strictness, and what that of lawful concession, and they used to learn the dispensations of the Spirit, and followed the wise dispensations of Basil and Gregory and Athanasius and other God-clad fathers : whom let us also follow, though we are small men, whose judgment is a subject of prayer.

XXXIX. — Of the holy Severus from the letter that was written to the presbyters at Alexandria.

516-8

When I took in my hands the letter that has now been addressed to me by your holinesses, I began to read it with such pleasure as if a son were seeing his father's face after the lapse of a long time. But after reading it I knew you better from the contents; for I found the letter to be in reality wholly occupied with fatherly reproofs; for it is often a habit of fathers also to apply unfounded

ܟܡܐ ܗܘ ܓܝܪ ܘܠܐܒܗ̈ܬܐ ܪܚܡ̈ܝ ܦ̈ܓܥܢ. ܕܡܟܣܢܘܬܐ ܗܠܝܢ ܕܠܐ ܐܬ̈ܠܝܗܝܢ ܠܗܠ
ܒ̈ܢܝܐ ܢܬܠܘܢ. ܕܫ̈ܗܪܐ ܘܡܚ̈ܦܛܐ ܡܠܟܘܢ ܢܥܒܕܘܢ ܐܢܘܢ. ܡܐ ܕܝܢ ܕܚܙܝܢ ܠܗܘܢ:
ܕܡܫܬܥܐܝܢ ܠܘܬ ܡܦܩܢܘܬܐ ܚܟܝܡܐܝܬ. ܡܦܩܝܢ ܪܘܚܐ ܘܡܟܣܢܘܬܐ ܦܢܝܢ. ܗܝܕܝܢ ܟܕ
ܡܫܚܠܦܝܢ ܠܪܓܬܐ ܕܓܘܢܝܐ ܠܪܓܬܐ ܚܘܒܐ ܟܝܢܝܐ: ܘܡܢ ܕܡ̈ܥܐ ܡܬܡܠܝܢ
ܘܡܢ ܚܕܘܬܐ ܪܘܙܝܢ. ܡܬܢܨܚܝܢ ܡܬܢܨܚܢܘܬܐ ܗ̇ܝ ܕܥܒܕܘܗ̇ ܒܨܠܘܬܐ ܣܓܝܐܬܐ ܠܗܘܢ.
ܘܠܙܟܘܬܐ ܕܒ̈ܢܝܐ ܐܝܟ ܕܝܠܗܝܢ ܡܟܪܙܝܢ. ܡܛܠ ܗܕܐ ܐܝܟ ܐܒܗ̈ܬܐ ܫܡܥܘ ܠܡܦܩ ܒܪܘܚܐ
ܕܒܪܐ ܕܝܠܟܘܢ. ܘܕܘܢܘ ܕܝܢܐ ܬܪܝܨܐ. ܘܐܝܟ ܕܒܩܢ̈ܝܐ ܕܡܣܐܬܐ. ܒܚܢܘ ܒܚܬܝܬܘܬܐ
ܨܒܘܬܐ. ܐܡܪܝܢ ܓܝܪ ܒܐܓܪܬܐ. ܕܢܦܠܢ ܡܢ ܚܬܝܬܘܬܐ ܒܚܘܝܕܐ ܕܠܘܬ ܐܝܣܘܪ̈ܝܐ
ܡܛܠ ܕܦܝܠܘܟܣܢܘܣ[1] ܟܕ ܒܙܒܢܐ ܕܚܪܝܢܐ ܠܘܬܗܘܢ ܟܬܒ. ܘܐܣܗܕ ܕܠܐ[2]
ܚܣܝܪܐܝܬ[3] ܐܝܬ ܒܗ. ܘܕܡܫܬܘܬܦ ܐܡܪ ܠܪܫܐ ܕܟܗܢܐ ܕܐܠܟܣܢܕܪܝܐ. ܘܫܡ̈ܗܐ
ܕܗܪ̈ܛܝܩܐ ܠܐ ܫܒܩ[4]. ܘܐܡܪ ܡܢܥܘܬܐ ܐܡܪ ܠܝ ܗܘܐ ܠܐܝܣܘܪ̈ܝܐ ܡܘܡܐ. ܐܝܟܢ
ܕܠܦܝܠܘܟܣܢܘܣ ܦܢܝ ܡܬܚܙܝܢ ܕܩܪܘ ܒܐܓܪܬܐ ܠܘܬ ܪܘܡܐ ܗܘ ܕܬܘܕܝܬܗܘܢ.
ܟܕ ܕܝܢ ܠܐ ܨܒܐ ܗܘܐ ܕܢܣܩ ܠܘܬܗܘܢ ܗܝܕܝܢ. ܘܒܚܬܝܬܘܬܐ ܢܗܘܐ. ܥܡ ܗܢܘܢ ܐܚܪ̈ܢܐ

1. Ms. ܕܦܝܠܘܟܣܢܘܣ. — 2. Ms. ܕܠܐ. — 3. The adverb is unknown to the lexicons. — 4. Ms. ܫܒܩܘ.

reproofs to sons in order to make them more[1] industrious and vigilant; but, when they see them making a wise defence to the accusation and dissipating the reproofs, then they exchange the desire of fault-finding for the desire of natural affection, and are filled with tears and exult from joy, and submit to a defeat that they have made an object of much prayer, and proclaim the sons' victory as their own. Accordingly listen like fathers to your son's defence, and judge upright judgment, and test the matter carefully as in the scales of a balance. You say in the letter that we departed from the strict rule in making union with the Isaurians, because Philoxenus, when he wrote to them in the course of the controversy, testified that there is nothing wanting in the edict[2], and said that he was in communion with the prelate of Alexandria[3], and did not omit the names of the heretics. Tell me what blame this casts upon the Isaurians, since they are shown to have summoned Philoxenus by letter to the high standard of their profession, and, when he would not at that time rise to their height and range himself on the side of strictness, together with the others to have left those who were in communion with

1. μᾶλλον. — 2. ἤδικτον, i. e. the Henotikon, and so wherever 'edict' occurs in the translation. — 3. Cf. S. L., p. 20.

ܦܠܒܝܢܘܣ[1] ܗܘܝܢ ܕܡܫܬܠܡܝܢ ܗܘܘ ܠܟܘܪܣܝܐ ܗܘ ܕܩܕܝܡ ܥܠܝܗ ܕܐܢܛܝܘܟܝܐ.
ܘܥܡܢ ܒܠܚܘܕܝܢ ܐܬܚܝܕܘ. ܘܥܠ ܡܫܡܠܝܘܬܐ ܕܐܝܕܝܩܛܘܢ ܒܟܬܒܐ ܦܪܣܘ.
ܘܐܘܕܝܘ ܕܠܐ ܐܚܪܢܐܝܬ ܢܗܘܐ ܠܗܘܢ ܫܘܬܦܘܬܐ ܥܡ ܪܝܫܐ ܕܐܠܟܣܢܕܪܝܢܐ ܐܠܐ ܐܢܘ. ܒܩܕܡܐ
ܕܡܦܩ ܒܪܘܚܐ ܢܬܠ ܠܐܪܬܘܕܘܟܣܘ ܒܓܘܢܐ. ܘܢܥܒܪ ܡܢ ܡܨܥܬܐ ܡܟܫܘܠܐ ܕܦܪܫܝܢ
ܠܢ ܡܢܗ. ܐܝܟܢܐ ܗܟܝܠ * ܐܝܟ ܗܘ ܕܐܡܝܢܐ ܒܗܠܝܢ ܕܒܝܫܝܢ ܠܗ ܡܢܗܘܢ ܒܟܬܒܐ
ܟܬܒܝܢ ܐܢܬܘܢ ܠܗܘܢ. ܗܠܝܢ ܕܐܦ ܒܟܬܒܐ ܢܛܪܘ ܠܡܟܬܒ[2]. ܐܢ ܓܝܪ ܗܘ
ܕܢܟܬܒܘܢ ܠܦܝܠܘܟܣܢܘܣ: ܘܢܩܪܘܢܝܘܗܝ[3] ܠܗܘ ܕܡܫܡܠܝܐ ܟܢܘܢܐ ܗܘ. ܥܠܬܐ
ܗ[ܘ] ܕܐܦ ܠܐܢܫܝܢ ܡܢܟܘܢ ܢܚܝܒ ܕܒܡܕܝܢܬܐ ܡܠܟܘܬܐ ܐܠܨܘ ܠܢ [ܕܠܘܬ]
ܦܝܠܘܟܣܢܘܣ ܢܐܙܠ ܘܢܒܩܘܢܝܗܝ. ܘܥܠ[ܩܕܝܫܐ] ܕܝܢ ܩܘܪܝܠܘܣ. ܕܒܥܠܬܐ
ܪ̈ܘܪܒ[ܬܐ] ܢܪܡܐ. ܡܛܠ ܕܟܬܒ ܐܝܟ ܗܘ ܠܘ[ܬ] ܡܕܒܪܢܐ ܕܚܠܒ ܒܪܘܝܐ. ܟܕ ܡܠܟ
[ܗܘܐ] ܠܗ ܕܢܒܥܘܪ ܒܬ̈ܪܝܢ ܥܣܪ̈ܐ ܩܦܠܐܐ ܘ[ܫܪ̈ܟܐ] ܡܟ̈ܬܒܢܘܬܐ ܕܥܒܝܕܢ ܕܠܘܩܒܠ
ܢܣܛ[ܘܪܝܘܣ.] ܐܠܐ ܠܘ ܗܘ ܕܢܩܒܠ ܐܓܪܬܐ ܡܢ ܗܢܘܢ ܕܐܚܝܕܝܢ ܒܗܪ̈ܣܝܣ.
ܐܘ ܐܚܪܢܐܝܬ ܠܐ ܡܫܡܠܝܢ ܒܪܥܝܢܐ. ܡܚܝܒ ܠܢ ܐܝܟܢ. ܐܠܐ ܗܘ ܕܢܬܩܦ
ܒܟܬ̈ܝܒܬܐ [ܕܡܢܗܘܢ]. ܘܠܐ ܢܗܠܟ ܒܕܪܒܐ ܕܚܠܦ[4] ܣܩܘܒܠܐ. ܣܓܝ ܕܝܢ ܡܬܕܡܪ

1. Ms. with point following (perh. later insertion). — 2. Ms. ܠܡܟܬܒ. — 3. Over this is what appears to be an estrangelo ܕ inverted, or a mark of citation. — 4. Ms. ܕܚܠܦܘ.

Flavian who previously held the see of Antioch, and united with us only, and exposed in writing the imperfection of the edict, and professed that they would not otherwise enter into communion with the chief of the Alexandrines until he first made a defence to the orthodox[1] in common and removed from the midst the scandals which separate us from him. How then do you find fault with them as if they had neglected these things, things which they were in fact careful to put in writing? If to write to Philoxenus and summon him to the perfect standard is a cause of blame in them, it is time for us to blame some of you also who in the royal city urged us to go [to] Philoxenus and examine him, and to bring serious accusations against the [holy] Cyril because he wrote to Acacius the prelate of Berrhoea, when he advised him to disavow the 12 chapters[2] and the other works against Nestorius. But it is not receiving a letter from men who are involved in heresies, or otherwise not of a perfect mind, which subjects us to blame, but adhering to the things written by [them], and not walking in a contrary direction. I am much

1. ὀρθόδοξοι. — 2. κεφάλαια.

ܕܐ[ܬܕܡܪ] ܒܡܢܬܗ̇ ܗ̇ܝ ܕܡܟܬܒܢܘܬܟ ܐܢܬ. [ܒܬܪ ܕܐܡܪ] ܠܐܕܝܩܛܘܢ ܠܐ ܡܫܡܠܝܐ
ܐܡ[ܪܬܘܢ.] ܟܕ ܢܚܬܬ ܐܢܬ ܠܬܚܬܝܗ̇: ܕܚܢܢ [ܟܕ] ܐܡܪܢ ܕܐܕܝܩܛܘܢ
ܬܘܕܝܬܐ ܬ[ܪܝܨܬܐ] ܕܗܝܡܢܘܬܐ ܐܝܬ ܠܗ. ܒܗܠܝܢ ܟܦܠ[ܐܐ] ܕܐܘܫܛܢ ܠܪܝܫ
ܡܘܬܒܐ ܕܗܢܘܢ ܕܐܘܪܫܠܡ. ܒܡܫܡܫܢܘܬܐ ܐܡܪܢ ܗܘܐ ܘܠܐ ܒܫܪ[ܪܐ.] ܐܝܟܢܐ ܗܟܝܠ
ܐܝܬܘܗܝ ܠܐ ܡܫܡܠ[ܝ]ܐ. ܐܢܗܘ ܕܐܝܟ ܕܒܫܪܪܐ ܘܠܐ ܬ[ܘܕܝ]ܬܐ (ܬܪܝܨܬܐ)[1] ܐܝܬ
ܠܗ. ܘܠܐ ܕܝܢ ܠܟܫܠܐ ܡܢ ܡܨ[ܥ]ܬܐ ܡܥܒܪ. ܗܘ ܓܝܪ ܕܠܐ ܡܫܡܠ[ܝܐ] ܐ[ܝܬ]
ܠܗ ܡܢ ܟܠܦܢܘܣ ܡܢܬܐ ܡܕ[ܡ ܐܡܪ] ܗܘ ܡܫܡܠܝܐ. ܐܝܟܢܐ ܕܢܬܡܠ[ܐ][2] ܗܘ
ܕܚܣܝܪ ܠܡܫܡܠܝܘܬܐ. ܗܘ ܕܝܢ [ܕܐܦ] ܠܐ ܒܡܢܬܐ ܗܘ ܕܚܠܝܡܐ ܐ[ܝܬ ܠܗ.]
ܠܗ ܠܐ ܡܫܡܠܝܐ ܐܠܐ ܓܡܝܪܐܝܬ... ܘܫܘܐ ܗܘ[3] ܠܗܘ ܕܠܝܬܘܗܝ. ܐܝܟ[ܢ]ܐ [ܕܝܢ]
ܐܢܬܘܢ ܟܕ ܠܗܘ ܕܒܕܘܟܪܢܐ [ܕ]ܚ[ܠܬ] ܐܠܗܐ ܐܒܐ ܐܣܛܦܢܐ ܐܝܣ[ܘ]ܪܝܐ ܟܬܒܬܘܢ
ܐܢܬܘܢ. ܒܬܪ [ܕ]ܠ[ܩ]ܕܡܝܢ ܒܡܫܡܫܢܘܬܐ ܐܡܝܪܐ ܗܘܬ ܐܬܕܡܝܬܘܢ. ܘܐܡܪܬܘܢ. ܕܐܕܝܩܛܘܢ
ܬܘܕܝ[ܬܐ] ܬܪܝܨܬܐ ܕܗܝܡܢܘܬܐ ܐܝܬ ܠܗ. ܐ[ܘ] ܐܝܟܢܐ ܗܢܘܢ ܕܒܡܨܪܝܢ
ܪ̈ܚܡ[ܝ] ܠܐܠܗܐ ܐܒ̈ܗܬܐ. ܕܝܐܬܝܩܐ ܕܡܦܩ ܒܪܘܚܐ ܕܒܟܬܒܐ ܕܦܫ ܠܗܘܢ ܐ[ܝܟ]
ܕܐܡܪܝܢ ܡܢ ܗܘ ܕܒܩܕܝܫܐ ܐܒܐ ܝܘܚܢܢ ܐܪܫܝܡܢܕܪܝܬܐ ܘܐܦܝܣܩܘܦܐ ܡܬܩܢܝܢ.
*[ܕ]ܡܬܩܢܝܢ ܕܡ̈ܠܐ ܦܫܝ̈ܛܬܐ ܕܐܕܝܩܛܘܢ ܡܥܪ̈ܛܠܐ. ܡܟܝܠ ܕܝܢ ܕܐܦ ܗܘܝܢ ܩ̈ܕܡ * 230 v° a.

1. Ms. *om.* — 2. I cannot restore otherwise: but the form is elsewhere ܐܬܡܠܝ. — 3. Ms. ܗܘ.

astonished at that part of your [letter in which after] saying that the edict is imperfect you write lower down, « We, [when] in the chapters [1] which we presented to the prelate of the men of Jerusalem we said that the edict contains a [right] profession of faith, said so as a concession, not as the truth ». How then is it imperfect, if in truth it does not contain a right profession, and does not remove the scandals from the midst? That which is imperfect contains at any rate some part [agreeing with] that which is perfect, so that [that] which is wanting for perfection may be restored : but that [which] contains nothing sound [even] in part is not imperfect but entirely [false] [2] and is the same as that which does not exist. [But] how is it that you, when writing to father Stephen the Isaurian of religious memory, imitated what was [formerly] said as a concession, and said, « The edict contains a right profession of faith »? Or how is it that the God-loving fathers in Egypt reject the written testament [3] of defence which remained with them as they say from father John the archimandrite and bishop who is among the saints, [which] is composed of the actual bare words of the edict? Or rather [4], to

1. κεφάλαια. — 2. This is the sense required. — 3. διαθήκη. — 4. μᾶλλον.

ܐܩܝܡ ܒܡܠܬܐ. ܢܩܘܡ ܐܢܫ ܘܢܐܡܪ ܕܐܝܕܐ ܗܪܣܝܣ ܡܥܠܐ. ܗܝ ܕܡܬܐܡܪ ܕܚܕ
ܗܘ ܝܚܝܕܝܐ ܒܪܐ ܕܐܠܗܐ ܐܦܢܝܢ ܕܐܬܕܡܪܬܐ ܘܕܚܫܐ ܕܨܒܝܢܐ. ܘܬܘܒ ܕܒܣܪܢܘܬܐ
ܡܛܠ ܕܒܣܪ. ܘܐܘܦ. ܡܛܠ ܕܡܬܒܣܪܢܘܬܐ ܫܪܝܪܬܐ ܘܕܠܐ ܚܛܝܬܐ ܕܡܢ ܝܠܕܬ
ܐܠܗܐ ܬܘܣܦܬܐ ܕܡܪܝܐ ܠܐ ܥܒܕܬ. ܡܛܠ ܕܗܘ ܬܠܝܬܝܘܬܐ ܬܠܝܬܝܘܬܐ. ܟܕ
ܐܬܒܣܪ ܚܕ ܡܢ ܬܠܝܬܝܘܬܐ ܐܠܗܐ ܡܠܬܐ. ܐܠܐ ܗܘ ܟܒܪ ܐܡܪܝܢ ܐܢܬܘܢ.
ܕܬܪܝܨܐܝܬ [ܐܡܝܪܢ] ܘܕܠܐ ܪܘܚܐ ܐܢܝܢ ܠܗܝܢ ܠܡܣܬܪ [ܬܘܩܠܐ]. ܠܐ ܡܛܠ ܕܗܝ
ܠܡܘܣܦܐ ܕܬܘܩܠܐ. ܟܕ ܗܘ ܡܬܒܣܪܐ ܐܝܟ ܗܢܘܢ. ܡܘܕܝܢ ܠܗ[ܘܢ] ܐܦ ܗܢܘܢ
ܕܐܡܪܝܢ ܬܪܬܝܢ ܟܝܢܝܢ [ܥܠ] ܚܕ ܡܫܝܚܐ. ܟܕ ܠܐܣܟܡܐ ܐܡܪܝܢ. ܠܐܣܟܡܐ ܓܝܪ ܠܒܪܐ
ܕܗܘ ܟܕ ܗܘ ܕ[ܐܣܟܡ]ܐ. ܒܫܘܝܘܬܐ. ܚܕ ܘܗܘ ܟܕ ܗܘ ܒ[ܫܘܝ]ܘܬ ܐܝܩܪܐ
ܕܐܡܪܝܢ ܠܒܪܐ ܕܐܬܒܣܪ. ܐܝܟܢܐ ܕܩܕܡ ܒܐܬܪܐ ܐܚܪܢܐ ܐܡܪܢ. ܟܕ ܠܡܥܕܠܘܬܐ
ܕܐܘܚܕܢܐ ܡܟܣܝܢ. ܠܐ ܕܝܢ ܘܠܐ ܕܠܥܘܠܐ ܬܪܥܐ ܢܦܬܚ ܒܡܥܕܠܘܬܐ
ܕܟܬܒܝܢ ܘܐܬܐܡܪ[1]. ܐܝܟ ܡܠܝ ܓܪܝܓܘܪܝܘܣ ܬܐܘܠܘܓܘܣ. ܕܗܢܐ ܓܝܪ
ܐܝܬܘܗܝ ܣܐܢܐ ܕܓܘܐ ܕܠܬܪܬܝܗܝܢ ܪܓܠܐ. ܗܢܘ ܨܠܡܐ ܕܚܙܐ ܠܟܠ
ܕܥܒܪ. ܕܪܢܐ ܕܠܟܠ [ܡܢܦܐ ܕܪܐ.] ܐܠܐ ܠܗܠܝܢ ܗܝܕܝܢ ܐܝܟ ܠܗܝܢ..... ܐܡܬܝ ܕܡܥܕܠܘܬܐ

1. Ms. ܘܐܬܐܡܪ.

cite the very words themselves, let someone proceed to say what heresy it introduces when it is said, « For we say that both the miracles and the passions, which he underwent voluntarily in the flesh, belong to one only Son of God », and again, « Because the true and sinless Incarnation from the God-bearer did not bring about an addition of a Lord; for the Trinity remained a Trinity even when one of the Trinity, God the Word, became incarnate »[1]. But perhaps you will say that the words are rightly expressed and free from blame, but are not sufficient to demolish the scandals; for, in asmuch as they are ambiguously expressed, even those also who call the one Christ two natures profess them, since [they confess] the form[2] which they call the Son who became incarnate to be one and the same in identity of honour, in identity of name in that he is of the same [essence], in authority, as we ourselves elsewhere stated, when convicting the edict of ambiguity; but we ought not to open a door to impiety by ambiguity in what we write, according to the words of Gregory the Theologian, « For this is a common sandal which is put on both feet; this is an image which looks at everyone who passes; a sifting which [sifts out] everything »[3]. But this argument is then [sound][4]

1. Evagr., III, 14. — 2. σχῆμα. — 3. I cannot find the source of this citation. — 4. This is the sense required.

ܡܢ ܟܕ ܐܠܐ [ܗܘ ܕܝܢ ܥܢܝ]ܢܐ[1] ܡܬܬܪܝܡܐ. ܘܡܬܚܝܒ [ܫܪܪܐ ܚܬܝܬܘ]ܬܐ ܡܬܬܪܕܝܐ
ܘܡܬܬܪܕܝܐ. [ܐܝܟ ܗܝ ܕ]ܥܒܝܕܐ ܡܢ ܣܘܢܗܕܘܣ ܗܝ ܕܩܕܝܫܐ [ܐܬܢܣܝܘ]ܣ ܟܢܘܫܝܐ
ܕܩܝܦܐ ܩܪܐ. [ܟܕ ܐܥܠܬ] ܡܢ ܗܝ ܕܕܡܝܐ. ܐܣܩܬ ܕܝܢ [ܗܝ ܕ]ܫܘܝܘܬ ܐܘܣܝܐ.
ܐܝܟܢܐ ܕܐܪܝܘܣ [ܡܢ ܗ]ܘ ܢܣܬܟܠܘܢ ܠܗܝ ܕܕܡܝܐ. ܕܡܬܕܡܝܐ..... ܘ. ܐܪܬܕܘܟܣܘ ܕܝܢ.
ܗܝ ܕܗܝ ܟܕ [ܗܝ ܕ]ܐܘܣܝܐ. ܘܗܝ ܕܒܟܠܡܕܡ ܠܐ [ܡܫܬ]ܚܠܦܐ. ܐܠܘ ܕܝܢ ܟܕ
ܐܫܪܬ ܕܕܡܝܐ [ܒܪܐ] ܠܐܒܐ. ܐܘܣܦܬ: ܗܘ ܕܝܢ ܕܫܘܐ [ܒ]ܐܘܣܝܐ ܠܐܒܐ. ܒܬܘܣܦܬܐ
ܕܟܠܬܪܬܝܗܘܢ [ܫܘ]ܬܦܐ ܕܗܝ ܕܕܡܝܐ. ܟܕ ܬܚܘܡܬ * ܡܫܬܟܚܐ ܗܘܬ. ܘܥܩܪܐ ܗܘܬ

* 230 v° b.

ܠܛܥܝܘܬܐ ܕܡܢ ܥܢܝܢܘܬܐ. ܗܟܢܐ ܐܦ ܗܘ ܕܡܩܒܠ ܠܬܘܕܝܬܐ ܬܪܝܨܬܐ ܕܐܝܕܝܩܛܘܢ ܡܣܦܩ:
ܠܝ ܡܢ ܗܟܝܠ ܠܗ: ܘܠܐ ܡܘܣܦ ܗܠܝܢ ܡܠܐ ܚܬܝܬܬܐ ܘܡܬܥܒܪܢܝܬܐ
ܕܗܪܣܝܣ. ܬܪܥܐ ܦܬܚ ܠܪܘܫܥܐ. ܒܝܕ ܥܢܝܢܘܬܐ ܕܗܠܝܢ ܕܟܬܝܒܢ. ܘܢܦܠ
ܬܚܝܬ ܬܚܘܡܐ ܕܩܕܝܫܐ ܓܪܝܓܘܪܝܘܣ. ܟܕ ܠܫܪܪܐ ܡܚܣܪ. ܐܠܘ ܕܝܢ ܕܠܒܪ
ܐܝܕܝܩܛܘ: ܚܕ ܟܝܢܐ ܕܐܠܗܐ ܡܠܬܐ ܕܡܬܒܣܪ ܡܘܕܐ: ܘܡܚܪܡ ܠܗܠܝܢ ܕܐܡܪܝܢ
ܬܪܝܢ ܟܝܢܐ ܡܢ ܒܬܪ ܚܝܘܬܐ: ܘܡܥܒܕܢܘܬܐ ܘܕܝܠܝܬܐ ܕܗܠܝܢ: ܘܟܠܗ ܪܘܫܥܐ

1. This seems the only way of filling the gap, but the supplement is too long.

when the ambiguity is introduced [and the] truth condemned, [for accuracy] is then expelled and banished, [like that which] was done by the synod which the holy [Athanasius] termed 'an assembly of Caiaphas'[1], [when it introduced] the expression 'like' and removed [that of] co-essentiality, in order that the Arians might understand the word 'like' to mean 'resembling'... and the orthodox[2] 'that which is of the same essence'[3] and 'that which does not vary in anything'. But, if, when it pronounced that [the Son] is like the Father, it had added, 'that is identical [in] essence[3] with the Father', it would by the addition have limited the expression of likeness which is [common] to both and eradicated the error arising from the ambiguity. So also a man who accepts the right confession of the edict, if it is enough for him, and he does not add the exact words which remove the heresy, opens a door to impiety through the ambiguity of the written words, and falls under the sentences of the holy Gregory in that he is doing detriment to the truth. But, if besides the edict he both confesses one incarnate nature of God the Word and anathematizes those who speak of two natures after the union, and the operations and properties of these, and all the impiety that was

1. The synod must be either that of Nice (p. 134) or that of Constantinople in 360 (p. 130), and the author can hardly be other than Athanasius, but I cannot find the passage, unless it be De Syn., 20. — 2. ὀρθόδοξοι. — 3. οὐσία.

1. Ms. [illegible]

confirmed at Chalcedon, he has removed the danger[1] that is expected from the ambiguity, and has bound the understanding of both parties under the yoke of exactitude, and has also followed the law of Gregory the Theologian who in the 3rd letter to Cledonius wrote thus : « Since therefore the same expressions when rightly understood are consistent with religion, but when badly interpreted contain foul impiety, what wonder is it if we accepted the words of Vitalis also in a more religious sense, for so our object urges, while others are furious against the sense of the things written? »[2] Let us therefore acquiesce in the spiritual distinctions of Gregory the Theologian, and shun ambiguity only when it stands alone, and by the double meaning inflicts injury on the truth; but, when it is made subservient to accuracy by the addition of more perfect statements, let us accept it. This same teaching is given by Basil also who has the same spirit as Gregory in the epistle which he wrote to Maximus the philosopher, the words being as follows : « But for my part I must call what is yours mine[3]. As to the term 'like in essence', if it has added 'without variation', I accept the expression, as

1. κίνδυνος. — 2. Ep. 103 (*P. G.*, XXXVII, 199). — 3. Bas. ἐγὼ δὲ εἰ χρὴ τοὐμὸν ἴδιον εἰπεῖν.

ܕܕܠܐ ܫܘܚܠܦܐ. ܡܫܡܠܐ ܐܝܟ ܠܒܪܐ ܡܠܐ. ܐܝܟ ܡܐ ܕܠܗ ܗܝ ܠܗܝ ܕܫܘܝܘܬ
* ܐܘܣܝܐ ܡܬܝܕܥܐ. ܡܛܠ ܕܝܢ ܕܐܝܟ ܠܬܪܝܨܬܐ ܣܘܟܠܐ ܕܗܝ ܕܫܘܝܘܬ ܐܘܣܝܐ. *231 r° a.
ܗܝ ܕܐܦ ܗܢܘܢ ܕܒܢܝܩܝܐ ܐܣܬܟܠܘ. ܟܕ ܢܘܗܪܐ ܡܢ ܢܘܗܪܐ. ܘܐܠܗܐ ܫܪܝܪܐ ܡܢ
ܐܠܗܐ ܫܪܝܪܐ. ܘܗܠܝܢ ܕܐܝܟ ܗܠܝܢ ܠܝܚܝܕܝܐ ܩܪܘ. ܘܢܩܦܐܝܬ ܐܥܠܘ ܗܝ ܕܫܘܝܘܬ
ܐܘܣܝܐ. ܠܐ ܕܝܢ ܡܬܘܡ ܡܫܟܚܐ ܕܢܬܪܢܐ ܫܘܚܠܦܐ ܡܕܡ. ܘܠܐ ܕܢܘܗܪܐ ܠܘܬ
ܢܘܗܪܐ. ܘܠܐ ܕܫܪܪܐ ܠܘܬ ܫܪܪܐ. ܘܠܐ ܕܐܘܣܝܐ ܕܝܚܝܕܝܐ ܠܘܬ ܗܝ ܕܐܒܐ. ܐܢ ܗܘ ܗܟܝܠ
ܕܗܟܢܐ ܐܝܟ ܕܐܡܪܬ ܢܩܒܠ. ܡܩܒܠ ܐܢܐ ܠܒܪܬ ܡܠܐ. ܐܢ ܕܝܢ ܡܢ ܗܝ
ܕܕܡܝܐ ܦܣܩ ܐܢܫ ܗܝ ܕܠܐ ܫܘܚܠܦܐ: ܗܝ ܕܥܒܕܘ ܗܢܘܢ ܕܒܩܘܣܛܢܛܝܢܘܦܘܠܝܣ.
ܡܚܫܕܢܐ ܐܢܐ ܠܗ ܠܗܕܐ ܡܠܬܐ. ܐܝܟ ܗܝ ܕܡܙܥܪܐ ܠܫܘܒܚܐ ܕܝܚܝܕܝܐ. ܐܦ
ܓܝܪ ܘܥܠ ܗܠܝܢ ܕܒܙܥܘܪܝܬܐ ܡܫܬܘܝܢ. ܘܣܓܝ ܒܨܝܪܢ ܡܢ ܩܕܡ ܐܦܛܐ. ܗܝ
ܕܕܡܝܐ ܕܒܣܓܝ ܥܝܕܝܢ ܕܢܦܩ ܡܠܬܐ. ܐܝܟ ܗܠܝܢ ܗܟܝܠ ܣܝܡ ܢܡܘܣܐ
ܕܐܒܗܬܐ: ܟܕ ܚܕܐ ܙܒܢ ܐܬܬܣܝܡ ܒܡܦܩ ܒܪܘܚܐ ܕܐܝܣܘܪܝܐ: ܕܘܟܪܢܐ ܕܐܕܝܩܛܘܢ.
ܩܒܠܢܝ. ܟܕ ܟܠܗ ܒܝܫܘܬܐ ܕܡܬܚܟܡܐ ܡܢ ܡܬܦܠܓܘܬܐ ܐܬܥܛܠܬ[1]. ܡܛܠ
ܗܝ ܕܐܬܬܘܣܦ ܗܠܝܢ ܕܚܣܝܪܢ. ܡܢ ܗܘ ܒܪܘܚܐ ܡܬܚܙܝܐ ܗܘܐ ܠܟܠܗ. ܕܟܠܐ

1. Ms. ܐܬܥܛܠܬ.

coming to the same thing as co-essentiality, that is, according to the sound meaning of the expression 'co-essentiality', which those at Nicaea also understood, when they called the Only one 'Light of Light', 'true God of true God', and similar things, and consequently introduced the expression 'co-essentiality'. But it is never possible for us to imagine any difference between light and light, or between truth and truth, or between the essence of the Only one and that of the Father. If anyone therefore takes it as I have said, I accept the expression. But, if anyone severs 'without variation' from 'like', as those at Constantinople[1] did, I am suspicious of the phrase, as diminishing the glory of the Only one. For even in the case of things that resemble in a few points also, and are very much inferior to the originals, we are accustomed often to use the expression 'like' »[2]. In accordance therefore with these enactments of the fathers, since a mention of the edict was once inserted in the defence of the Isaurians, we have accepted it, because the whole evil-doing that is contrived by the ambiguity was removed by the very fact that the things that are lacking were added,

1. In 360 : see p. 128, n. 1. — 2. Ep. 9, 3 (*P. G.*, XXXII, 269).

ܡܫܡܠܝܘܬܐ ܕܐܝܕܝܩܛܘܢ ܡܦܪܣܐ. ܗܠܝܢ ܕܝܢ. ܠܐ ܒܪܚܡܬ ܐܝܩܪܐ ܕܐܟܬܘܒ
ܪܓܼܒܬ ܐܠܐ ܟܕ ܦܠܓܘܬܐ ܡܢ ܗܢܝܢ ܕܟܡܐ ܩ̈ܫܝܬܐ ܪܩ̈ܝܢ ܗܘ̈ܝܬ. ܒܡܫܡܠܢܘܬܐ
ܕܠܝܘܐ ܕܩܫ ܠܗ ܣܡܬ ܠܐܓܪܬܐ. ܗܢܘܢ ܕܕܠܡܦܩܘ[1] ܒܪܘܚܐ ܡܫܡܫܢܘܬܐ ܣܦܩ
ܐܝܕܝܩܛܘܢ ܡܦܩ ܒܪܘܚ ܗܘܐ. ܠܐ ܓܝܪ ܐܝܟ ܕܐܝܬ ܠܡܣܒܪ ܐܢܫ ܡܛܠ ܕܐܚܝܕܝܢ
ܒܥܘܗܕܢܐ ܕܐܝܕܝܩܛܘܢ. ܠܡܐ ܡ̈ܠܐ ܕܐܝܟ ܗܠܝܢ ܐܠܝܨܝܢܢ. ܘܠܐ ܕܝܢ ܐܝܟ
ܗܘ ܕܒܥܝܢ ܕܠܩܘܒܠܟܘܢ ܢܩܘܡ. ܐܠܐ ܡܛܠ ܗܘ ܕܡܛܠ ܚܛ̈ܗܝܢ
ܠܬܐܛܪܘܢ ܗܘܝܢ ܠܥܠܡܐ. ܘܠܡܠܐܟ̈ܐ ܘܠܒ̈ܢܝܢܫܐ ܐܝܟ ܕܚܟܝܡܐ ܦܘܠܘܣ
ܐܡܪ: ܘܠܥܝܢ̈ܐ ܕܟܠܢܫ ܡܟܝܠ ܣܝܡܝܢܢ. ܙܕܩ ܕܢܡܠܠ ܕܫܪܪܐ ܠܟܠܢܫ
ܠܟܠ ܒܫܘܝܘ ܢܡܠܠ. ܘܡܢ * ܥܠܬ̈ܐ ܘܡܢ ܟܠܕܘܟ ܢܩܕܘܡ ܢܬܢܛܪ ܢܦܫܢ.
ܘܢܬܚܫܚ ܠܟܠ ܡܬܕܒܪܢܘܬܐ ܕܗܘ ܕܫܦܝܪ ܐܝܬ ܠܗ. ܒܛܘܦ̈ܣܐ ܘܡܠ̈ܦܢܘܬܐ
ܕܩ̈ܕܝܫܐ ܡܢ ܐܠܗܐ ܕܐܒ̈ܗܬܐ ܡܬܝ̈ܗܒܢ. ܘܠܐ ܢܪܚܡ ܓܘܚܟܐ ܘܢܬܚܙܐ ܡܫܠ̈ܡܢܐ
ܕܚܬܝܬܘܬܐ ܢܡܘܣܝܬܐ. ܘܠܐ ܕܝܢ ܠܐ ܡܪܕܝܘܬܐ ܢܬܚܝܒ ܥܠܬܐ ܘܡܢ ܬܚܘܡ ܕܐܓܘܢ ܢܫܘܪ.
ܐܠܐ ܢܬܒܝܢ ܒܚܟܝܡܘܬܐ ܗܝ ܕܐܡܪ ܩܘܗܠܬ. ܕܐܝܬ ܙܕ[ܝܩ]ܐ ܕܐܒܕ ܒܙܕܝܩܘܬܗ.
ܐܦ ܗܫܐ ܡܛܝܒܝܢ ܐܝܬ ܠܢ. ܘܗܕܐ ܟܕ ܩܕܝܫܐ ܡܫܝܚܐ ܩܫܝܫܐ ܘܦܛܪܝܪܟܐ

* 231 r° b

1. Ms. ܘܠܡܦܩܘ.

and a clear defence was made to us that exposed the imperfection of the edict. These things I was desirous to write, not out of self-seeking[1], but because I have inserted in the letter a portion of what has often been addressed by me in laborious arguments to many who maintained that the edict sufficed for a defence. It is not as one might think because we cling to the memory of the edict that we are compelled to employ words of this kind, nor because we wish to oppose you; but, since by reason of our sins 'we have been made a spectacle to the world, and to angels and to men', as the wise Paul says[2], and we are henceforth set under the eyes of everyone, we must speak the words of truth to everyone alike, and guard ourselves beforehand against causes of blame even from all quarters, and use the examples and God-inspired teachings of the holy fathers to guide us in what is right, and not love laughter and show ourselves betrayers of lawful accuracy, nor yet incur blame for lack of learning and spring beyond the bounds of the wrestling-space, but wisely consider the saying of Koheleth, « There is a righteous man who perisheth in his righteousness »[3]. Even now we are ready, and that since the holy

1. Representing φιλοτιμία. — 2. I Cor., IV, 9. — 3. Eccl., VII, 15.

ܠ .. ܟܬܒ ܠܢ. ܕܢܐܬܐ ܠܐܓܘܦܛܘܣ ܒܠܚܘܕ. ܕܢܓܒܐ ܐܢܘ ܕܕܘܟܬܐ ܫܠܝܐ
ܘܦܐܝܐ ܡܠܝܢܝܐ ܠܡܠܬܢ ܕܬܒܥܝܢ ܠܢ. ܐܝܟ[ܢܐ] ܕܠܐ ܡܢ ܐܢܫܐ ܕܟܝ̈ܢ ܫܓܘܫܝܐ
ܢܬܗܪܪ. ܘܠܐ ܬܘܒ ܡܢ ܗܢܘܢ ܕܠܩܘܒܠܐ ܢܬܢܟܐ. ܒܝܕ ܓܝܪ ܨܠ̈ܘܬܟܘܢ ܩܕܝ̈ܫܬܐ
ܗܢܘܢ ܐܪ̈ܬܘܕܘܟܣܐ ܕܒܐܝܣܘܪܝܐ. ܟܕ ܕܫܘܐ ܠܕܘܒܪܗܘܢ ܕܩܕܡ ܐܬܦܪܫܘ:[1] ܡܚܫܒܬܗܘܢ
ܐܬܥܣܩܘ: ܘܩܕܡ ܣܒ[ܪ]ܐ ܕܓܘܐ ܡܩܕܡܐ ܡܩܝܢܕܘܢܘܣ[2] ܟܢ[ܘ]ܢ. ܐܩܝܡܘ ܐ̈ܦܝܣܩܘܦܐ
ܐܪ̈ܬܘܕܘܟܣܐ ܠܐܪܟܝܦܝܣܩܘܦܘܬܐ ܐܩܝܡܘ. ܘܗܫܐ ܟܬܒܘ ܠܢ: ܘܗܘ[3] ܕܝܢ ܗܘ ܕܐܬܩܝܡ:
[ܡܥܒܕܢܘܗܝ] ܕܪ̈ܚܡܝ ܠܐܠܗܐ ܐܦܝܣܩܘܦܐ ܗܢܘܢ ܕܠܡܬܡܢܝܢܘܬܗ ܥܒܕܘ. ܘܐܝܠܝܢ
ܕܐܦ ܝܕܝܥܝܢ ܗܘܘ ܠܒܨܝܪܘܬܢ ܒܡܕܝܢܬܐ ܡܠܟܘܬܐ. ܐܓܪ̈ܬܐ ܕܫܦܝܪܢ ܛܒ ܘܡܠܝ̈ܢ
ܘܟܬܒܝܢ ܣܒܪ̈ܐ ܡܫܒܚ̈ܐ. ܗܠܝܢ ܕܐܦ ܩܪܝܢܢ ܠܟܘܢ ܠܐܒܗ̈ܬܐ ܕܝܠܢ. [ܟܕ ܡܬܡܠܟܝܢ]
ܥܠ ܕܡܦܩܐ ܠܡܬܚܫܚܘܬܢ...... ܐܝܟܘ ܓܝܪ ܡܢ ܗܠܝܢ ܕܐܬ[ܐܡܪ] ܕܠܐ ܢܒܣ
ܕܗܠܝܢ ܗܟܢܐ ܛܒ̈ܬܐ ..... ܗܝ ܕܝܢ ܕܠܩܘܒܠܐ ܡܩܒܠܝܢ[4] ܕ[ܝܢ] ܡܠ[ܬ]ܐ ܦܫܝܛܬܐ
ܢܩܒܠ. ܗܕܐ ܕܝܢ ܒ[ܟܠ]ܗ ܠܒܐ ܨܒܐ ܐܢܐ ܕܬܗܝܡܢ [ܩܕܝܫܘܬܟܘܢ.] ܕܓܒܝܬ ܗܘܝܬ ܐܦ
ܒܢܘܪܐ. [ܕܢܐܩܕ] ܗܝ ܕܗܠܝܢ ܕܩܢܝܢܢ ܠܟܘܢ ܢܗܘ[ܘܢ.] ܘܡܬܬܪܝܡ

1. Ms. ܘܐܬܦܪܫ. — 2. Ms. ܡܩܝܢܕܘܢܘܣ. — 3. Ms. ܘܗܘ. — 4. Ms. with stop following.

John the presbyter and archimandrite ..... wrote to us, to proceed to Egypt, only provided that he will choose for us a quiet spot suited for our purpose, so that we may not be annoyed by turbulent men, nor yet suffer injury from our opponents. For through your saintly prayers those orthodox[1] in Isauria, forming a determination worthy of their previous life, and being the first to incur danger[2] on behalf of the common hope, have lawfully instituted an orthodox archbishop[3] : and now both the man himself who has been instituted [and some of] the God-loving bishops who performed his institution, men who were indeed known to our meanness in the royal city, have written us letters that are very excellent and full of propitious hopes, which we will also read to you our fathers, [when] we deliberate [upon] what is beneficial. For you [will see][4] from what has been [said] that we should not [reject][4] so much good, and accept the contrary, or rather[5] simple [words]. And this I [heartily][4] wish [your] sanctities to believe, that I would have chosen to be burned with fire, [in order] that what is

1. ὀρθόδοξος. — 2. The word κινδυνεῦσαι is here preserved. — 3. As Solon was appointed before Sev. became bp. (S. L., I, 2), this must be his successor, probably Stephen (id., p. 166), who, as no bp. of Seleucia occurs among the exiles (Mich., p. 266), may have conformed on Justin's accession. Solon seems to have been alive in 516 (S. L., I, 22). — 4. This is the sense required. — 5. μᾶλλον.

ܐܝܟܐ ܕܟܡܐ ܢܣ[ܬܥܪ] ܐܝܟܢܐ ܕܫܦܝܪ· ܗܘ ܠܡܣܬܥ[ܪܘ] ܘܝܬܝܪܐܝܬ ܠܗ ܕܫܦܝܪܘܬܐ. ܘܥܡܗ
ܕܝܢ [ܐܢ] ܠܐܠܗܐ ܫܦܪ. ܐܡܠܠ ܕܠܗ [ܟܕ] ܠܗ ܠܐܢܫ. ܦܬܝܐܝܬ ܐܟܚܕܐ
ܡ......ܢ܀

ܕܝܠܗ ܕܗ̇ ܕܝܠܗ ܡܢ ܐܓܪܬܐ ܗܝ ܕܠܘܬ ܕܝܪܝܐ ܕܒܥܘܡܪܐ
ܕܒܝܬ ܡܪܝ ܒܣܘܣ[1]: ܕܐܬܟܬܒܬ ܡܛܠ ܫܡܗܐ܀

ܐܢ ܓܝܪ ܐܝܟ ܚܬܝܬܘܬܢ ܗܝ ܕܢܛܪܢ ܗܘܝܢ: ܟܕ ܒܕܝܪܐ ܒܫܠܝܐ ܐܝܬܝܢ
ܗܘܝܢ: ܠܡܒܥܝ ܕܢܬܒܥܐ ܚܬܝܬܘܬܐ. ܘܠܐ ܩܫܝܫܐ ܘܠܐ ܪ̈ܝܫ ܕܝܪ̈ܐ. ܘܠܐ ܐܢܫ
ܐܚܪܢܐ. ܕܐܫܬܘܬܦ[2] ܒܣܘܢܗܕܘܣ[3] ܕܒܟܠܩܝܕܘܢܐ[4] ܡܫܒܩܝܢܢ ܕܢܬܕܟܪܘܢ.
ܐܢ ܕܝܢ ܠܘܬ ܫܘܡܠܝܐ ܚܝܘܬܐ ܕܚܘܝܕܐ ܕܥ̈ܕܬܐ ܩܕ̈ܝܫܬܐ: ܗܝ ܕܐܬܪ̈ܘܬܐ ܣ̈ܓܝܐܐ
ܘܥ̈ܕܬܐ ܠܟܠܗܝܢ ܡܛܝܐ. ܘܡܕܡ ܕܐܝܟ ܗܢܐ ܢܛܪ ܐܘ ܢܬܪܥܐ ܡܢ ܫܠܝ. ܠܐ ܦܫܝܩܐ.
ܘܐܠܐ ܠܗܡܝܢ ܢܦܠ. ܒܪ ܒܫܓܘܫܝܐ ܕܠܐ ܡܘܬܪܐ ܢܦܠܝܢ. ܘܡܫܓܫܝܢܢ ܟܠܡܕܡ.
ܒܪ ܗܠܝܢ ܕܐܝܟ ܗܢܝܢ ܠܟܘܢܫܐ ܚܘܠܡܢܐ ܕܫܝܢܐ. ܡܕܡ ܚܣܝܪ ܠܐ ܡܩܒܠ܀

1. L ܒܣܘ. — 2. G ܕܐܫܬܘܬܦ. — 3. G ܣܘܢܗܕܘܣ. — 4. L ܕܒܟܠܩܝܕܘܢܐ.

gratifying to you may be done, and especially where with the gratification there is combined lawfulness and reasonableness. But these things, [if] God pleases, we will [consider][1] at length together when we meet.

XL. — Of the same from the letter to the inmates of the convent of the house of Mar Bassus, which was written on the subject of names[2].

(XL. G 46 v° b. E 33 r° a.)

For, if we are about to require strictness like our strictness which we observed when we were living in seclusion in monasteries, we shall not suffer presbyters or archimandrites, or anyone else who took part in the synod of Chalcedon, to be named. But, if we have regard to the complete conjunction and unity of the holy churches, which extends to many countries and churches, it is not easy suddenly to observe or think of any such rule : and, if we do, we shall unwittingly fall into useless confusion, and upset everything, since such things are not of a kind to stand at all in the way of the general benefit of peace. (516-7.)

1. This is the sense required. — 2. The letters on this subject may be presumed to have been written about the same time, and the date is fixed by ep. 45 and 46, which were written while Dioscorus was patriarch of Alexandria.

XLI
G 47 v° b.
L 34 v° b.

ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܡܘܣܘܢܝܘܣ[1] ܐܦܝܣܩܘܦܐ ܕܡܠܠܐ ܕܐܝܣܘܪܝܐ. ܕܐܝܬܘܗܝ ܫܘܪܝܗ̇. ܡܢ ܕܠܘܬ ܬܪܘܢܘܣ ܪܝܫ ܟܘܡܪܘܬܐ ܐܬܝܬ܀

ܗܕܐ ܕܝܢ ܕܥ. ܕܐܒܗ̈ܬܐ ܥܠ ܚܘܝ̈ܕܐ ܓܘܢܝ̈ܐ. ܚܬܝܬܘܬܐ ܕܢܒܥܘܢ ܡܛܠ ܫܡܗ̈ܐ ܠܐ ܨܒܘ. ܣܓܝܐܐ ܓܝܪ ܡܢ ܗܠܝܢ ܠܬܠܬܡܐܐ ܘܬܡܢܬܥܣܪ ܕܒܢܝܩܝܐ ܐܬܟܢܫܘ. ܐܝܟ ܕܡܫܬܥܝܢ ܬܫܥܝ̈ܬܐ ܥܕܬܢܝ̈ܬܐ. ܐܫܬܟܚܘ ܒܣܘܢܗܕܘܣ ܕܐܪܝܡܝܢܘܣ[2] ܘܕܣܪܕܝܩܐ. ܡܟܝܠ ܟܕ ܠܐ ܡܫܬܪܪܢ ܗܠܝܢ ܕܬܡܢ ܕܐܬܕܘܓܡܛܝܣܛܝܢ[3] ܗܢܝܢ. ܠܐ ܐܢܫ ܡܛܠ ܫܡܗ̈ܐ ܐܬܚܪܝ. ܗܟܢ ܕܝܢ ܒܢܝܩܝܐ ܕܒܬܪܩܝܐ ܘܐܦ ܗܝ: ܣܘܢܗܕܘܣ[4] ܕܐܦܝܣܩܘܦ̈ܐ ܕܐܡܪܬ ܕܐܒܐ ܠܒܪܐ ܕܡܐ ܘܠܐ ܒܐܘܣܝܐ ܫܘܝܐ. ܒܙܕܩ ܐܫܬܕܝܬ. ܘܠܐ ܕܝܢ ܗܝܕܝܢ ܡܛܠ ܫܡܗ̈ܐ ܗܘܬ ܒܥܬܐ. ܘܐܪܝܟܐ ܐܝܬܝܗ̇ ܕܢܬܢܐ ܣܘܢܗ̈ܕܘ ܐܚܪ̈ܢܝܬܐ ܕܐܫܬܕܝ. ܗܝ ܕܒܣܪܡܝܘܢ. ܗܝ ܕܒܠܡܦܣܩܘܣ[5]. ܗܝ ܕܒܪܗܘܡܐ. ܗܝ ܕܒܙܝܠܘ[6]. ܗܝ ܕܒܣܠܘܩܝܐ ܕܝܠܟܘܢ. ܕܠܗܠܝܢ ܟܠܗܝܢ. ܣܘܢܗܕܘܣ[7] ܕܡܐܐ ܘܚܡܫܝܢ ܐܝܟ ܗܝ ܕܫܠܝܐ. ܕܢܫܬܠܡܢ[8] ܥܒܕܬ. ܟܕ ܠܐ ܚܕ[9]

1. L ܡܘܣܢܝܘܣ. — 2. G ܕܐܪܝܡܢܘܣ. — 3. L ܕܐܬܕܓܡܛܝܣܛܝܢ. — 4. G ܣܘܢܘܕܘܣ. — 5. Mss. ܕܠܡܦܣܩܘܣ. — 6. L ܕܒܙܝܠܐ. — 7. L ܣܘܢܘܕܘܣ. — 8. G ܘܕܢܫܬܠܡܘܢ. — 9. G om.

XLI. — From the letter to Musonius bishop of Meloe in Isauria[1], the beginning of which is, « When I came to the high-priestly throne[2] ».

516-7. And know this, that, where general unions were concerned, the fathers did not wish to inquire into the observance of the strict rule with regard to names. Many of the 318 who assembled at Nicaea, as ecclesiastical histories relate, were present at the synod at Ariminus [*sic*] and at Sardica[3]; and still, though the doctrines there laid down[4] were not approved, no one contended about names. And in the same way at Nicaea[5] in Thrace also the synod of bishops which pronounced that the Father is like the Son, not co-essential, was rightly rejected; and yet there was no question about names at that time. It is a long matter to recount the other rejected synods, that at Sirmium, that at Lampsacus, that at Rome, that at Zelo[6], that at your Seleucia, all of which the synod of the 150 caused to be passed over in silence as if it had

1. S. L., I. 3, 4, 22, 23. It is clear that this letter was written before the last 3 of these. — 2. θρόνος. — 3. The synod of Philippopolis is meant. — 4. The word δογματισθῆναι is here preserved. — 5. Nice is meant, and Sev. intends to say that the synod of Nice was rejected. — 6. Zela is meant.

ܙܕܩ ܐܘ ܒܥܠܬܐ ܠܡܬܪܐ ܕܢܩܕܘܐ ܐܢܒܥ ܠܢ. ܐܠܐ ܒܠܚܘܕ * ܠܪܘܚܐ ܩܕܝܫܐ. ܥܡ
ܐܒܐ ܘܒܪܐ ܠܐܬܘܠܘܓܝܐ ܕܒܒܠ. ܘܗܢܐ ܕܬܠܬܡܐܐ ܘܬܡܢܬܥܣܪ ܢܛܪܐ. ܘܥܡ ܩܘܪܝܠܘܣ
ܕܝܢ ܩܕܝܫܐ ܥܡ ܣܘܢܗܘܕܘܣ[1] ܩܕܝܫܬܐ ܕܒܐܦܣܘܣ: ܕܒܒܠ ܠܢܣܛܘܪܝܘܣ
ܕܢܣܛܘܪܝܘܣ ܒܝܫܐ: ܗܠܝܢ ܐܦܝܣܩܘܦܐ[2] ܕܡܕܢܚܐ ܟܕ ܚܠܦ ܕ̈ܓܡܛܐ
ܡ̈ܣܠܝܐ ܕܝܠܗ ܡܬܟܬܫܝܢ ܗܘܘ. ܡܫܬܘܝܢ ܒܬܪܟܢ ܒܡܫܩܠܗ ܕܝܠܗ ܕܐܒܐ
ܘܠܡܣܠܝܢܘܬܐ[3] ܕܕ̈ܓܡܛܐ ܣܢܝܐ ܥܒܕܘ. ܘܠܐ ܐܬܐܡܪ ܡܠܬܐ ܡܕܡ ܡܛܠ
ܫܡ̈ܗܐ ܗܘܬ. ܟܡ ܓܝܪ ܒܗܢܐ ܡܨܥܬܐ ܐܢܬ. ܕܡܝܬܘ ܕܒܡܚܒܠܘܬܐ ܕܝܠܗ. ܘܡܬܟܬܫܝܢ
ܥܠ ܒܝܫܘܬܐ ܕܢܣܛܘܪܝܘܣ. ܗܠܝܢ[4] ܐܝܟ ܕܐܡܪܬ ܚܝܕܘܬܐ ܓܘܢܝܬܐ ܐܬܪܐ ܠܐ
ܐܝܬ ܠܗܝܢ. ܐܠܐ ܦܫ̈[5] ܕܠܐ ܒܘܚܢܐ. ܟܕ ܣܓܝܐܐ ܒܟܢܘܫܝܐ ܥܒܪܝܢ ܡܬܛܥܝܢ.
ܘܐܦ ܒܡܥܕܢܬܐ ܕܥܘܠܐ ܙܕܩܝܢ ܣܓܝܐܐ ܐܣܝܪܝܢ ܗܘܘ. ܡܛܠ ܗܟܝܠ
ܕܒܙܒܢܐ ܗܢܐ: ܫܠܡܘܬܐ ܡܕܡ ܓܘܢܝܬܐ ܡܣܬܟܝܐ ܕܥܕ̈ܬܐ. ܠܐ ܬܪܡܐ ܠܗܘܢܐ
ܡܛܠܬܐ ܕܕܠܐ ܙܒܢܐ ܠܐܘܫܛ ܠܦܪܫܘܬܐ. ܐܝܟܢܐ ܓܝܪ ܕܙܒܢܐ ܕܢܡܠܠ ܘܙܒܢܐ ܕܢܫܬܘܩ.
ܗܟܢܐ ܙܒܢܐ[6] ܘܐܦ ܕܐܝܟ ܗܢܐ ܕܢܒܥܐ ܘܕܠܐ ܢܒܥܐ. ܗܠܝܢ ܕܝܢ ܒܗܘܢܟ ܢܗܘܝܢ
ܐܝܬ. ܕܙܕܩ ܡܬܝܩܪ ܗܘܝܬ. ܘܠܐ ܐܣܘܪ[7] ܒܬܘܠܥܬܐ * ܕܚܫܝܫܐ ܗܢܘܢ. ܡܬܠܡܕܝܢ

* L 35 r° a. — * G 48 r° a.

1. G ܡܬܐܘܠܘܓܝܣ. — 2. G ܐܦܝܣܩܘܦܘܬܐ. — 3. G pl. — 4. Mss. ܗܠܝܢ. — 5. G ܦܫ. — 6. L ܘܐܝܟܢܐ. — 7. L ܬܣܘܪ.

forgotten them, not introducing among us any vain talk or superfluous inquiry about names, but only asserting the divinity[1] of the Holy Spirit together with the Father and the Son, and explaining the intention of the 318. And, when the holy Cyril with the holy synod at Ephesus accomplished the deprivation[2] of the evil Nestorius, the bishops of the East, though they contended for his rejected tenets[3], afterwards agreed to the deprivation[2] of that wolf and the rejections of the hateful tenets[3]; and there was never any discussion about names, although how many do you think had died in the meanwhile, who contended for the wickedness of Nestorius? For these things, as I have said, general unions have no room; but they remained without examination; since many are in fact passed over at councils, although they have often been involved in impious opinions. Since then at the present time some common agreement among the churches is hoped for, do not lower your mind to untimely hair-splitting. As there is a time to speak and a time to be silent[4], so there is a time both to inquire into a matter of this kind and not to inquire. Bear these things in mind and be rightly disposed,

1. The word θεολογῆσαι is here preserved. — 2. καθαίρεσις. — 3. δόγματα. — 4. Eccl., III, 7.

ܒܗ ܒܡܦܠܓܘܬܐ ܢܩܝܦܝܢ. ܕܠܗܘܢ ܫܘܝܐܝܬ ܥܠ ܟܠ ܡܕܡ * ܡܥܕܠܝܢ. ܡܟܠܡܢܐ ܕܫܝܢܐ ܓܘܢܝܐ. ܘܣܢܝܐ ܠܐܠܗܐ ܕܫܝܢܐ܀ (* L 35 r° b.)

XLII G 46 v° a. L 32 v° b.

ܕܝܠܗ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܬܐܘܦܢܣ[1] ܣܟܘܠܣܛܝܩܐ[2]܀

ܕܗܘ * ܓܝܪ ܕܢܬܓܠܙ ܐܢܫ[3] ܡܢ ܡܕܒܪܢܘܬܐ ܗܦܟܬܐ ܕܟܠ ܣܘܥܪܢ. ܣܗܕܐ (* G 46 v° b.) ܠܗ ܡܠܬܐ ܕܡܬܠܐ ܕܐܡܪܐ ܗܟܢܐ܆ ܐܝܠܝܢ ܕܠܝܬ ܠܗܘܢ ܡܕܒܪܢܘܬܐ. ܐܝܟ ܛܪܦܐ ܢܦܠܝܢ܀

G 46 v° b. L 32 v° b.

ܕܝܠܗ ܡܢܗ ܕܐܓܪܬܐ܀

ܚܙܝܢ ܕܝܢ ܕܐܦ ܐܬܠܝܛܐ ܕܫܪܪܐ ܗܘ ܕܛܘܒܢܐ ܘܚܒܝܒܐ ܛܒ ܕܘܟܪܢܐ ܛܝܡܬܐܘܣ ܐܪܟܝܦܝܣܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ. ܒܗܝܢ ܫܒܝܠܐ ܪܕܐ. ܘܒܝܕ ܐܝܢܩܘܩܠܝܘܢ[4] ܕܐܫܬܘܬܦ. ܥܡ ܦܘܠܘܣ ܕܐܦܣܘܣ. ܐܦ ܥܡ ܦܛܪܘܣ ܕܐܢܛܝܘܟܝܐ ܘܐܢܣܛܣܝܘܣ[5] ܕܐܘܪܫܠܡ. ܘܦܫܝܛܐܝܬ ܐܡܪ. ܠܟܠܗܘܢ ܗܠܝܢ ܕܐܪܫܡܘ ܐܝܕܐ ܒܐܝܢܩܘܩܠܝܘܢ. ܘܕܐܦܠܐ[6] ܚܕܐ ܡܛܠܬܐ ܕܬܘܒܬܐ ܬܒܥ. ܐܠܐ ܕܚܕܐ ܒܠܚܘܕ ܗܝ.

1. G ܬܐܘܦܢܣ. — 2. G ܣܟܘܠܣܛܝܩܐ. — 3. G om. — 4. G ܐܝܢܩܘܩܠܝܘܢ. — 5. L ܘܐܢܣܛܣܝܘܣ. — 6. L ܡܢ ܐܦܠܐ.

and have no regard to men who cleave to division, and find fault with everything in the same way, whom the sacred Scripture calls backbiters and enemies of the common peace, and Christ the God of peace[1].

XLII. — Of the same from the letter to Theophanes the scholastic.

516-7. For that to be devoid of dispensation is a subversal of every action is testified also by the text of Proverbs which says thus : « They that have not dispensation fall like leaves »[2].

Of the same, from the same letter.

We see that the champion[3] of the truth also, the man of blessed and very beloved memory, Timothy archbishop of Alexandria, walks in the same paths, and through the Encyclical letter communicated with Paul of Ephesus and Peter of Antioch, and Anastasius of Jerusalem, and, to put it simply, with all who signed the Encyclical letter, and that he did not demand any

1. Rom., I, 30. — 2. Prov., XI, 14. — 3. ἀγωνιστής.

ܕܗܪܣܝܣ ܡܢ ܫܬܐܣܐ ܢܥܩܘܪ[1]. ܘܢܚܘܐ ܕܐܬܚܪܡܬ ܒܟܠ ܦܘܡܐ. ܘܢܚܪܪ
ܠܬܘܕܝܬܐ ܬܪܝܨܬܐ * ܡܢ ܟܠ ܕܢܐ ܒܝܫܐ ܕܗܪܣܝܣ. ܘܡܢ ܥܪܦܠܐ ܕܡܢ ܠܗܝܢ.
ܗܠܝܢ[2] ܗܘܘ ܓܝܪ ܟܠܗܘܢ ܗܢܘܢ ܕܒܗ̇ ܕܐܝܟ ܡܘܫܐ ܡܫܡܫܢܐ ܡܗܝܡܢܐ ܐܬܚܙܝܘ
ܗܘܘ ܒܟܠܗ ܒܝܬܐ ܕܐܠܗܐ. ܡܬܠܡܕܝܢ ܒܡܠܬܐ ܩܕܝܫܬܐ ܕܡܬܠܐ ܗܘ ܕܡܚܟܡܐܝܬ ܡܠܦ
ܘܐܡܪ. ܕܗܘ ܕܠܐ ܡܕܒܪ ܒܝܬܗ ܒܬܪܝܨܘ ܢܐܪܬ ܪܘܚܐ܀

XLIII
M 173 v° b.

ܒܗܠܝܢ ܓܝܪ ܕܐܝܬ ܠܢ ܛܘܦܣܐ ܐܒܗܝܐ[3] ܠܐ ܚܝܒܝܢ ܚܢܢ. ܐܝܟ ܕܡܠܦ
ܩܕܝܫܐ ܣܘܝܪܐ ܒܐܓܪܬܐ ܕܠܘܬ ܬܐܘܦܢܝܣ: ܗܝ ܕܐܬܐܡܪܬ ܡܢ ܠܥܠ܀

M 175 v° a.

ܗܘ ܕܝܢ ܕܥܒܕ ܡܕܡ ܕܡܢ ܐܒܗܬܐ ܐܬܥܒܕ. ܗܢܐ ܩܢܘܢܐܝܬ ܘܢܡܘܣܐܝܬ ܥܒܕ.
ܐܝܟܢܐ ܕܐܦ ܗܘ ܩܕܝܫܐ ܣܘܝܪܐ ܡܠܦ. ܒܐܓܪܬܐ ܕܠܘܬ ܬܐܘܦܢܝܣ ܗܝ ܕܡܢ ܠܥܠ
ܐܬܐܡܪܬ܀

1. L ܢܥܩܪܘܢ. — 2. G marg. ܠܟܠܗܘܢ ܓܝܪ ܗܠܝܢ ܕܐܝܟ ܡܘܫܐ ܡܗܝܡܢܐ ܐܝܬܝܗܘܢ ܒܟܠܗ ܒܝܬܗ ܕܐܠܗܐ. ܡܪܡܙ ܕܝܢ ܥܕܬܐ. — 3. Ms. sing.

rejection of names, but set one purpose only before himself, to root out the heresy from the foundations, and to show that it had been unanimously condemned, and to free the right confession from every evil species of heresy, and from the mist that arises therefrom. For all those, inasmuch as they were like Moses faithful servants in all God's house[1], were instructed in the sacred text of Proverbs which wisely teaches and says, « He that dispenseth not his house aright inheriteth winds »[2].

XLIII.

516-

For in matters in which we have patristic examples we are not to blame, as the holy Severus teaches in the letter to Theophanes cited above[3].

But he who does a thing which was done by the fathers, he acts canonically and lawfully, as the holy Severus also teaches, in the letter to Theophanes cited above[3].

1. Hebr., III, 5. Marg. « For all who like Moses are faithful in all God's house : but he means one to understand the church ». — 2. Prov., XI, 29. — 3. There is no previous citation of the letter in this document (a defence of the deposition of the patriarch Paul of Antioch).

XLIV
G 48 r° a.
L 35 r° b.

ܕܝܠܗ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܘܪܒܐܢܘܣ ܓܪܡܡܛܝܩܘܣ[1]. ܕܫܘܪܝܗ̇: ܟܕ ܩܪܝܬ ܠܟܬܝܒܬܐ ܕܡܠܝܠܘܬܟ[2]܀

ܒܢܛܘܪܬܐ[3] ܕܡܛܠ ܫܡܗܐ ܕܒܦܢܩܝܬܐ ܩܕܝܫܬܐ ܡܬܢܛܪܝܢ. ܙܕܩ ܕܢܦܚܡ ܠܡܬܚܙܝܘ ܒܢܟܦܘܬܐ. ܐܝܠܝܢ ܕܐܡܪ[4] ܟܬܒܐ ܩܕܝܫܐ. ܕܟܕ ܢܦܠܝܢ ܒܡܝܐ ܕܐܚܝܕܝܢ ܒܡܐܢܐ ܙܥܘܪܐ. ܡܛܡܐܝܢ ܠܗܘܢ. ܟܕ ܕܝܢ ܒܢܩܥܐ ܐܘ ܒܒܐܪܐ ܐܘ ܒܓܘܒܐ ܕܪܕܝܐ ܣܓܝܐܐ ܐܚܝܕܝܢ. ܘܠܐ ܚܕ ܛܘܠܫܐ ܐܘ ܓܘܫܡ ܛܡܐܘܬܐ ܡܥܒܕܝܢ. ܐܡܪ ܕܝܢ. ܗܟܢܐ ܢܡܘܣܐ ܕܪܘܚܐ ܐܠܗܝܐ. ܘܟܠ ܡܫܬܝܐ ܕܡܫܬܐ ܐܢܬܘܢ ܒܟܠ ܡܐܢ ܛܡܐ ܢܗܘܐ. ܘܟܠ ܡܐ ܕܢܦܠ ܡܢ ܡܝܬܐ ܥܠܘܗܝ. ܛܡܐ ܐܝܬܘܗܝ. ܒܪܡ ܡܒܘܥܐ ܕܡܝܐ ܘܢܩܥܐ ܘܡܟܢܫܐ ܕܡܝܐ. ܕܟܝܐ ܢܗܘܘܢ. ܗܢܐ ܗܟܝܠ. ܘܡܛܠ ܗܢܐ ܕܡܫܬܝܡܐ ܘܠܐ ܕܢܛܪ. ܐܢ ܡܢ ܐܢܫ ܐܝܟ ܦܪܝܫ[5] ܡܢ ܣܓܝܐܐ: ܐܝܟ ܡܢ ܕܟܪܝܗܝܢ ܒܗܪܣܝܣ: ܐܘ ܕܡܫܬܘܬܦܝܢ ܠܗܠܝܢ ܕܟܪܝܗܝܢ. ܢܛܪ ܒܟܠܗ ܚܝܠܗ ܠܢܛܘܪܬܐ ܕܡܢ ܡܝܬܐ. ܘܐܦܠܐ ܫܡܐ ܟܡ ܥܬܝܕ ܢܗܘܐ ܠܗ. ܕܗܠܝܢ ܕܒܚܫܕܐ ܩܝܡܝܢ ܘܠܐ ܒܫܪܪܐ. ܕܠܐ ܟܕ

1. G ܓܪܡܡܛܝܩܘܣ ܐܘܪܒܐܢܘܣ. — 2. L ܕܡܠܝܠܘܬܟܘܢ. — 3. L ܒܢܛܘܪܬܐ. — 4. L ܕܐܡܪ. — 5. G ܦܪܝܫ, corr. from ܦܪܫ.

XLIV. — Of the same from the letter to Urban the grammarian, which begins, « When I read the letter of your learning ».

516-7. In dealing with abstentions with regard to names preserved in the sacred tablets we must in fitness duly compare the things of which the sacred Scripture said that, when they fall into water that is contained in small vessels, they pollute it, but, when into pools or wells or cisterns containing many streams, they cause no stain or pollution. For the law of the divine Spirit said thus : « And every drink that ye shall drink in any vessel shall be polluted; and everything on which anything from a dead body falls is polluted. However fountains of water and pools and cisterns of water shall be pure »[1]. This principle then ought to be observed in the present case also. If a man separates from many on the ground that they are infected with heresy, or that they communicate with those who are infected, let him with all his power maintain abstention from the dead body, and not mention even the name of those who are under suspicion and not genuine, lest it fall and pollute the

1. Lev., xi, 25, 26.

ܢܦܠ ܛܘܠܫܐ ܠܕܟܝܘܬܐ ܕܫܘܬܦܘܬܐ. ܐܢ ܕܝܢ ܩܢܝܢܐ ܕܗܝܡܢܘܬܐ ܬܪܝܨܬܐ ܫܠܝܛ:
ܘܚܪܡܐ ܕܟܠ ܗܪܣܝܣ ܒܥܕ̈ܬܐ * ܡܠܟ: ܘܐܬܪ̈ܘܬܐ ܡܫܡ̈ܠܝܬܐ ܘܗܘܦܪ̈ܟܝܣ[1]: ܘܥܕ̈ܬܐ
ܣܓܝܐ̈ܬܐ ܒܥܡܐ ܚܕܐ ܬܘܕܝܬܐ ܡܘܕܝܢ ܕܠܐ ܙܐܦܐ. ܗܝܕܝܢ[2] ܫܡܗ̈ܐ ܗܠܝܢ ܕܡܬܚܫܒܝܢ
ܕܡܛܢܦܝܢ. ܒܣܓܝܐܘܬܐ ܕܢܗܪ̈ܐ ܛܒܥܝܢ. ܫܦܝܪܐ ܗܘ ܓܝܪ. ܕܐܦܠܐ ܒܣܓܝܐܘܬܐ
ܕܡ̈ܝܐ ܢܬܬܥܠ ܦܣܩܐ ܡܢ ܦܓܪܐ[3]. ܐܢ ܕܝܢ ܐܦ ܘܗܘܐ ܕܢܬܬܥܠ. ܡܬܕܟܐ
ܒܣܓܝܐܘܬܐ ܕܢܗܪ̈ܐ. ܘܒܣܓܝܐܘܬܐ ܕܕܘܟܝܬܐ ܡܬܛܒܥ. ܗܠܝܢ ܐܦ ܠܐܒܗ̈ܬܐ ܩܕܝܫ̈ܐ
ܗܢܘܢ ܕܒܙܒܢ̈ܐ ܗܘܘ ܩܕܡ̈ܝܐ ܕܡܠܬܐ ܬܪܝܨܬܐ. ܡܫܟܚܝܢܢ ܕܗܟܢܐ ܙܢܐ ܕܒܪܘܗ. ܚܘܐ
ܠܢ ܓܝܪ ܡܢ ܣܝܡ̈ܐ ܕܡ̈ܠܦܢܐ ܕܥܕܬܐ. ܕܡܢ ܒܬܪ ܕܗܘܐ ܣܓܝܐܘܬܐ ܒܐܪܝܡܝܢܘܣ[4]
ܠܗܝܡܢܘܬܐ ܕܬܠܬܡܐܐ ܘܬܡܢܬܥܣܪ ܐܛܥܝ. ܡܠܬܐ ܡܕܡ ܡܛܠ ܫܡܗ̈ܐ ܕܗܠܝܢ
ܕܡܝܬܘ ܗܘܘ. ܘܐܡܬܝ ܕܠܐ ܡܢ ܣܓܝܐܘܬ ܐܡܪ̈ܝܢ: ܐܓܪܬܐ ܢܣܒ ܒܡܛܘܠܬܐ[5]. ܠܘܬ
ܙܒܢ̈ܐ ܕܩܪ̈ܝܒܝܢ. ܘܠܘ ܒܡܟܒܕܢܘܬܐ ܕܪ̈ܚܝܩܝܢ[6] ܢܥܒܪ ܒܪܥܝܢܐ. ܡܫܟܚܝܢܢ ܠܩܕܝܫܐ
ܛܝܡܬܐܘܣ. ܠܗܘ ܕܓܠܘ̈ܬܐ ܣܓܝܐ̈ܬܐ ܣܒܪ: ܕܐܫܬܘܬܦ[7] ܒܐܢܩܘܩܠܝܘܢ
ܠܟܠ ܐܢܫ. ܘܐܫܬܘܬܦ ܠܦܘܠܘܣ ܐܦܝܣܩܘܦܐ[8] ܕܗܦ ܕܐܦܣܘ̈ܝܐ. ܘܠܦܛܪܘܣ ܕܗܘܐ ܪܫ
ܡܕܒܪܢܐ ܕܗܘܐ ܐܦܝܣܩܘܦܐ[9] ܡܕܝܢܬܐ ܪܒܬܐ ܘܐܢܛܝܘܟܝܐ[10] ܠܡܫܡܫܢܘܬܐ. ܡܢ ܩܕܡܘܗܝ

L 35 v° a.

1. L ܘܗܘܦܪ̈ܟܝܣ. — 2. L ܗܝ ܕܝܢ. — 3. L pl. — 4. G ܒܐܪܝܡܝܢܘܣ. — 5. G corr. from ܒܡܬܢܚܬܐ. — 6. G ܕܪ̈ܚܝܩܝܢ (? corr. from ܒܡܟܒܕܢܘܬܐ) ܒܡܟܒܪܢܘܬܐ. — 7. Mss. ܘܐܫܬܘܬܦ. — 8. L ܦܝܣܩܘܦܐ. — 9. L ܐܦܝܣܩܘܦܐ. — 10. G ܘܐܢܛܝܘܟܝܐ.

purity of the communion. But, if the holding of the orthodox faith, and an anathema of every heresy reigns in the churches, and whole countries and provinces[1], and populous churches, confess one uncorrupted confession, then names which are thought to pollute are inundated by the multitude of streams. It is good that no particle of a dead body should be introduced even into a large quantity of water; but if perchance[2] it in fact happen to be introduced, it is cleansed by the quantity of streams, and swamped by the quantity of cleansing[3]. We find that in fact the holy fathers also who were in former times upholders of the right word managed these things in this way. Show us from the compositions of the doctors of the church that, after so large a number had found fault with the faith of the 318 at Ariminus [*sic*], any question was raised about the names of those who had died. And, not to make the letter tedious by using many words, let us pass on in mind to times that are near and not far removed. We find that the holy Timothy, he who underwent long exiles[4], united with everyone in the Encyclical, and communicated with Paul bishop of the city of the Ephesians, and Peter who had become prelate of

1. ὑπαρχίας (for ἐπαρχίας). — 2. ἄρα. — 3. Cf. S. L., p. 289. — 4. ἐξορίας.

*L 35 v° b. ܕܐܢܛܝܘܟ ܡܕܝܢܬܐ ܪܚܡܬ ܡܫܝܚܐ * ܗܘܘ ܒܦܢܩܝܬܐ ܩܕܝܫܬܐ. ܘܩܕܝܫܐ ܕܝܢ ܩܘܪܝܠܠܘܣ:
*G 48 r° b. ܟܕ ܠܡܕܢܚܝܐ ܐܬܚܝܕ ܒܬܪ ܡܫܪܝܘܬܗ ܕܢܣܛܘܪܝܘܣ: * ܟܕ ܐܦܣܩܘܦܐ[1] ܣܓܝܐܐ
ܥܢܕܘ: ܘܥܡ ܛܘܠܫܐ ܕܗܪܣܝܣ ܕܢܣܛܘܪܝܢܐ ܐܙܠܘ. ܐܦܠܐ ܚܕܐ[2] ܒܥܠܬܐ ܕܫܡܗܐ
ܥܒܕ. ܐܢ ܗܟܝܠ ܗܢܘܢ ܕܣܓܝ ܥܒܕܝܢ ܡܠܬܐ ܕܚܬܝܬܘܬܐ ܡܛܠ ܫܡܗܐ ܕܐܝܟ
ܗܠܝܢ: ܐܡܪܝܢ ܕܠܐ ܕܟܝܐ ܐܝܬܝܗ̇ ܩܘܪܒܢܐ. ܢܕܥܘܢ ܕܐܦ ܚܬܝܬܘܬܗܘܢ. ܪܫܐ
ܘܩܝܘܡܐ ܡܢ ܫܘܬܦܘܬܐ ܕܐܝܟ ܗܕܐ ܐܝܬ ܠܗ̇. ܘܡܢ ܬܡܢ ܐܝܟ ܕܡܢ ܥܩܪܐ
ܢܚܬܐ. ܛܝܡܬܐܘܣ ܓܝܪ ܩܕܝܫܐ ܐܝܟ ܕܐܡܪܢ. ܥܡ ܫܡܗܐ ܕܐܝܟ ܗܠܝܢ.
ܐܬܪܥܝ ܠܡܫܬܘܬܦܘ ܥܡ ܫܘܝ̈ ܪܥܝܢܐ. ܘܕܒܢܘܗܝ ܐܝܬܝܗܘܢ ܒܢܝ̈ ܒܢܝܐ. ܗܠܝܢ
ܕܗܫܐ ܒܐܦܐ ܪܘܪܒܬܐ ܡܟܪܙܝܢ ܕܠܐ ܬܬܩܪܒ ܠܝ ܕܕܟܝܐ ܐܢܐ. ܗܕܐ ܕܝܢ ܝܬܝܪܐܝܬ
ܐܡܪܝܢܢ. ܕܗܕܐ ܕܝܢ. ܡܢ ܗܠܝܢ ܐܬܪܨܘ. ܘܐܫܬܠܝܘ ܡܢ ܐܦܝܣܩܘܦܐ[3]
ܕܒܡܕܝܢܬܐ ܕܡܕܢܚܝܐ[4] ܐܦ ܗܕܐ ܬܪܨܘ. ܘܫܠܝܘ ܡܢ ܫܡܗܐ ܕܐܝܟ ܗܠܝܢ. ܐܚܪ̈ܢܐ.
ܐܫܬܟܚܘ ܓܝܪ ܕܢܗܘܐ ܗܕܐ ܠܬܪܨܘ. ܠܐ ܡܬܡܨܝܢܘܬ ܗܘܬ ܠܗܘܢ. ܘܠܐ ܡܛܠ
ܥܠܬܐ ܕܐܝܟ ܗܕܐ ܙܕܩ ܗܘܐ ܕܢܬܚܪܘܢ ܠܡܠܐ. ܘܠܘܩܒܠ ܚܘܦܐ ܕܥܡܐ
ܕܡܕܝܢܬܐ[5] ܢܬܛܝܒܘܢ. ܐܝܟܢܐ ܕܒܗܠܝܢ ܕܐܠܨܝܢ ܢܗܘܐ[6] ܠܗܘܢ ܬܒܪܐ܀

1 L ܐܦܝܣܩܘܦܐ. — 2. G om. — 3. G ܡܢ ܐܦܝܣܩܘܦܐ — 4. G marg. ܕܒܡܕܝܢܬܐ. — 5. G ܘܡܕܝܢܬܐ. L ܕܡܕܝܢܬܐ. — 6. L ܢܗܘܐ.

this great Christ-loving city of Antioch, while names under suspicion were preserved in the sacred tablets; and the holy Cyril, when he united with the Easterns after the deprivation[1] of Nestorius, when many bishops had died, and had departed under the stain of the Nestorian heresy, made no inquiry about names. If therefore those who set great store by strictness in respect of such names say that the oblation is not pure, let them know that their strictness also draws its origin and existence from such communion, and descends from that source as from a root. For the saintly Timothy, as we have said, consented to hold communion with those of like opinions in company with such names, he whose grandsons they are who now with a boastful front loudly proclaim, « You shall not approach me because I am pure ». And this we say superfluously, that some of the bishops in the cities of the Easterns set even this also straight, and ceased to mention all such names: for others found it impossible to set this same thing straight; and it was not right for such a reason for them to enter on wrangles[2], and set themselves in array against the enthusiasm of the people of the cities, in order that they might suffer shipwreck in the most essential things.

1. καθαίρεσις. — 2. ζυγομάχας.

ܕܩܕܝܫܐ ܣܘܝܪܐ܆ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܣܛܘܪܝܟܘܣ[1]
ܐܦܝܣܩܘܦܐ ܕܩܣܪܝܐ ܕܩܦܕܘܩܝܐ܇ ܕܪܫܗ̇[2]܆ ܠܪܚܡ
ܐܠܗܐ ܐܦܣܩܘܦܐ[3] ܕܗ̇ܝ[4] ܕܢܘ̈ܣܝܐ܀

XLV — G 47 r° b. — L 34 r° a.

ܠܐ ܫܦܝܪ ܥܒܕܝܢ܆ ܗܠܝܢ ܕܡܣܒܪܝܢ ܕܠܡܛܠܬܗܘܢ ܕܠܐ ܕܟܐ ܩܘܪܒܢܐ ܕܝܠܢ ܡܢ
ܫܡ̈ܗܐ ܕܗܠܝܢ ܕܡܢ ܟܕܘ ܥܢܕܘ܆ *ܘܒܕ̈ܘܓܡܛܐ[5] ܗ̈ܪܛܝܩܝܐ ܢܦܠܘ܆ ܘܠܐ ܐܬܥܛܪܝܘ[6]
ܡܢ ܦܢܩܝܬܐ ܩܕ̈ܝܫܬܐ܆ ܡܛܠ ܕܗܠܝܢ ܕܐܝܟ[7] ܗܟܢ܆ ܐܦܠܐ ܠܩܘܪܒܢܐ
ܕܬܪܝܨܘܬ ܫܘܒܚܐ[8] ܕܐܒ̈ܗܬܐ ܩܕ̈ܝܫܐ ܚܒܠܘ܆ ܟܕ ܓܝܪ ܐܘܣܒܝܣ ܗܘ ܕܦܡܦܝܠܘܣ[9]܆
ܥܠ ܟܘܪܗܢܐ ܕܐܪܝܘܣ ܡܬܟܬܫ ܗܘܐ܆ *ܒܡܡܠܠܐ ܘܒܡܥܒܕܢܘܬܐ[10]܆ (ܗܠܝܢ)[11] ܕܒܥܕܬܐ
ܕܩܣܪܝܐ ܥܗܕܝܢ ܗܘܘ ܠܫܡܗ܆ ܥܕܡܐ ܠܡܐ ܕܩܕܝܫܐ ܩܘܪܝܠܘܣ ܥܒܪ܆ ܟܕ
ܠܘܬ ܡܕܝܢܬܐ ܕܐܦܣܝܐ ܪܗܛ[12] ܗܘܐ܆ ܘܥܒܕ ܕܗܢܐ ܢܬܥܛܪ. ܡܢܐ ܗܟܝܠ
ܐܡܪܝܢܢ܆ ܕܒܟܠܗ ܙܒܢܐ ܕܩܐܡ[13] ܗܘܐ ܕܐܘܣܒܝܣ ܫܡܗ ܗܘܐ ܒܦܢܩܝܬܐ
ܩܕ̈ܝܫܬܐ܆ ܕܠܗ ܗܘܐ ܠܩܘܪܒܢܐ ܕܗܠܝܢ ܕܬܪܝܨܐܝܬ ܡܬܪܥܝܢ. ܡܢܐ ܕܝܢ܆ ܐܡܬܝ
ܘܬܘܒ ܗܘ ܟܕ ܗܘ ܚܣܝܐ ܒܥܘܗܕܢܐ ܩܕܝܫܐ ܩܘܪܝܠܘܣ܆ ܟܬܒ ܠܩܕܝܫܐ ܦܪܘܩܠܘܣ

* G 47 v° a. — * L 34 r° b.

1. G ܐܣܛܘܪܝܩܘܣ. — 2. L ܕܪܫܗ ܐܦܣܩܘܦܐ ܕܡܕܝܢܬܐ. — 3. G ܐܦܝܣܩܘܦܐ. — 4. Mss. ܕܗܘܝ. — 5. G om. ܕ. — 6. G ܐܬܥܛܪܝܘ. — 7. L ܕܐܝܟ. — 8. L ܕܬܪܝܨܘܬ. — 9. G ܕܦܡܦܝܠܘܣ : corr. marg. in another hand. — 10. L. pl. — 11. Mss. om. — 12. L ܪܗܛ. — 13. L with point : following.

XLV. — Of the holy Severus, from the letter to Setoric[1] bishop of Caesarea in Cappadocia, which begins, « The God-loving bishop of the city of the Nyssenes ».

They are not acting rightly who think that our oblation is not pure on account of the names of those who have already died, and who have fallen into heretical tenets[2], and have not been removed from the sacred tablets; because in fact such matters did not affect the oblation of orthodoxy[3] of the holy fathers also. Though Eusebius Pamphili contended for the disease of Arius, both in speech and in act, the members of the church of Caesarea mentioned his name, until the holy Cyril passed by, when he was hastening to the city of the Ephesians, and had this name removed. What shall we then say? That throughout the time during which the name of Eusebius stood in the sacred tablets it perturbed the oblation of men who held right opinions[2]? What? When again the same holy Cyril of saintly memory wrote to the holy

516.

1. Soteric is meant: see S. L., p. 61, 291, 387, 407; Evagr., III, 44; Cyr. Scyth., Vit. Sab., 56; Theoph., A. M. 6003. — 2. δόγματα. — 3. ὀρθοδοξία.

ܐܦܝܣܩܘܦܐ[1] ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ ܒܙܒܢܐ ܗܘ: ܕܢܚܘܣ ܥܠ ܫܡܗ ܕܬܐܘܕܘܪܘܣ[2]
ܕܡܦܣܘܐܣܛܝܐ[3]: ܗܘ ܕܐܝܬܘܗܝ ܗܘܐ ܡܒܘܥܐ ܣܪܝܐ ܕܕܘܓܡܛܐ ܣܢܝܐ ܘܣܪܝܐ
ܕܢܣܛܘܪܝܘܣ: ܡܛܠ ܕܠܐ ܢܬܠ ܥܠܬܐ ܠܐܝܠܝܢ ܕܨܒܝܢ ܕܢܫܓܫܘܢ ܥܕܬܐ:
ܢܚܫܘܒ[4] ܕܡܢ ܗܕܐ ܛܘܡܐܬܐ[5] ܡܕܡ ܐܬܬܪܡܝܬ[6] ܒܩܘܪܒܢܐ ܕܐܪܬܘܕܘܟܣܘ[7]:
ܘܡܘܡܐ ܕܗܪܣܝܣ. ܘܠܐ ܦܠܐ ܦܠܚܘ. ܐܢ ܕܝܢ ܗܕܐ ܢܒܨܐ. ܘܠܐ ܐܝܬ[8] ܙܒܢܐ
ܚܙܝܢ ܠܥܕܬܐ ܕܕܟܝܐ. ܦܪܝܫܐ ܓܝܪ ܩܕܡ. ܕܗܠܝܢ ܕܐܝܟ ܗܠܝܢ. ܠܟܠܗ ܡܘܡܠܝܐ
ܕܓܘܫܡܐ ܕܡܫܝܚܐ. ܘܠܐ ܚܕ ܣܘܓܦܐ ܐܝܬܝ. ܘܠܐ ܡܝܬܝܢ ܡܟܝܠ. ܐܦ
ܓܝܪ ܒܗܘ ܕܠܘܝܐ. ܡܕܡ ܕܐܝܟ ܗܢܐ ܡܫܟܚܝܢ ܕܟܬܝܒ. ܐܝܟܐ ܕܡܡܠܠ ܥܠ
ܛܡܐܘܬܐ ܕܗܘܝܐ ܡܢ ܡܝܬܐ ܠܡܕܡ. ܗܟܢܐ܇ ܘܟܠ ܡܐܟܘܠܬܐ ܗܝ ܕܬܐܟܠܘܢ:
ܕܐܬܐ ܥܠܝܗ ܡܝܐ: ܘܢܦܠ ܥܠܝܗ * ܡܢ ܗܠܝܢ ܡܝܬܐ. ܛܡܐܬܐ ܐܝܬܝܗ. * L 34 v° a.
ܘܟܠ ܡܫܬܝܐ ܗܘ ܕܬܫܬܘܢ ܒܟܠ ܡܐܢܐ ܛܡܐܐ ܐܝܬܘܗܝ. ܒܪܡ ܕܡܒܘܥܐ ܕܡܝܐ
ܘܕܓܘܒܐ ܘܕܡܟܢܫܘܬܐ ܕܡܝܐ ܢܗܘܘܢ ܕܟܝܢ. ܡܢܐ[9] ܗܟܝܠ ܗܘ ܕܡܢ ܗܕܐ ܡܬܝܕܥ
ܠܢ. ܕܐܡܬܝ ܕܐܢܫܝܢ ܢܗܘܘܢ ܡܦܪܫܝܢ ܠܚܘܕܝܗܘܢ܆ ܒܥܕܬܐ ܠܡܬܠ ܐܘ ܒܡܕܝܢܬܐ

1. L ܐܦܝܣܩܘܦܐ. — 2. L ܕܬܐܘܕܘܪܘܣ. — 3. G ܕܡܦܣܘܣܛܝܐ. — 4. L ܕܢܚܫܘܒ. — 5. L ܕܛܘܡܐܬܐ. — 6. L ܐܬܬܪܡܝܬ. — 7. L ܕܐܪܬܘܕܘܟܣܘ. — 8. G ܐܝܬ. — 9. L ܗܘ ܡܢܐ.

Proclus bishop of Constantinople at that time to spare the name of Theodore of Mopsuestia, who was the putrid source of the hateful and putrid tenets[1] of Nestorius, in order not to give an opportunity to those who wished to disturb the church[2], shall we think that thereby some pollution and stain of heresy was inflicted on the oblation of the orthodox[3]? By no means. If we search into this, there is no time at which we shall see the church to be pure. If is already well-known that such things have not and never will cause any injury to the whole fulness of the body of Christ. In fact in Leviticus we find something like this written, where it is dealing with the pollution that is caused to anything by a dead body, as follows : « And all food that ye shall eat on which water shall come, and there fall upon it any of these dead things, it is pollution; and every drink that ye shall drink in any vessel is polluted. However of[4] springs of water and of pools and of cisterns of water they shall be pure »[5]. What then is it that is made known to us by this? That, when certain men are by themselves, in a church for instance or in one

1. δόγματα. — 2. Ep. 72 (*P. G.*, LXXVII, 345). — 3. ὀρθόδοξοι. — 4. Thus meaninglessly has the translator rendered the genitive after πλήν. — 5. Lev., xi, 24-26.

ܬܐ: ܐܘ ܒܕܝܪ̈ܬܐ. ܟܒܪ ܒܥܘܗܕܢܐ ܕܫܡ̈ܗܐ ܠܒܥܝܢ ܕܗܠܝܢ ܕܐܚܝܕܝܢ ܒܚܫܕܐ
ܘܕܡܝ̈ܬܐ: ܐܝܟ ܕܠܐ ܕܩܠܝܠܐ ܗܠܝܢ ܕܕܐܝܟ ܗܠܝܢ ܠܡܝ̈ܐ ܕܒܡܐܢܐ ܐܚܝܕܝܢ
ܡܬܛܘܫܝܢ ܒܥܘܗܕܢܐ: ܐܝܟ ܗܘ ܕܡܕܡ ܡܝܬܐ ܢܦܠ: ܟܕ ܥܕ̈ܬܐ ܕܝܢ ܕܗܘܦܪ̈ܟܝܣ
ܣܓܝ̈ܐܬܐ ܘܕܦܪ̈ܘܟܝܐ: ܡܬܐܚܕ̈ܢ[1] ܒܚܕ ܐܣܪܐ ܕܗܝܡܢܘܬܐ: ܘܕܡ̈ܝܢ[2] ܠܡܒ̈ܘܥܐ
ܫܦܝ̈ܪܐ ܘܠܩܘ̈ܝܐ ܘܠܓܒ̈ܐ ܕܡ̈ܝܐ. ܡܝܬܐ ܗܘ ܕܡܛܝܒ ܕܢܛܘܫ ܐܢ ܗܘ ܕܢܦܠ ܠܐ
ܡܨܐ ܕܢܗܪ. ܒܫܦܥܐ[3] ܓܝܪ. ܘܒܣܘܓܐܐ ܕܪ̈ܕܝܐ ܣܓܝ̈ܐܐ ܡܬܚܢܩ. ܗܠܝܢ
ܕܝܢ ܐܡܪܬ. ܟܕ ܡܚܘܐ ܐܢܐ ܡܢ ܟܬܒܐ ܢܦܝܚ ܡܢ ܐܠܗܐ. ܘܡܢ ܐܦܝܣܩܘ̈ܦܐ[4]
ܪ̈ܥܘܬܐ ܡܩܝ̈ܡܝ ܕܡܠܬܐ ܬܪܝܨܬܐ. ܕܢܛܘܪܬܐ[5] ܕܟܠܗ ܕܒܗܠܝܢ ܕܕܐܝܟ ܗܠܝܢ ܕܠܐ
ܣܟ ܐܝܬܝܗ̇...[6]. ܘܠܐ ܡܕܡ ܠܦܓܪܐ ܫܦܝܪܐ ܕܥܕܬܐ ܡܗܪ. ܐܘܕܥ[7] ܕܝܢ ܚܣܝܘܬܟ
ܕܢܕܥ ܕܐܦ * ܠܕܝܣܩܘܪܘܣ ܚܣܝܐ ܐܦܣܩܘܦܐ[8] ܕܐܠܟܣܢܕܪܝܐ. * ܒܐܓܪܬܐ
ܕܡܕܡ ܗܢܐ. ܟܕ ܐܦ ܫܠܡܘܬܐ[3] ܕܝܠܗ. ܟܕ ܡܢ ܗܟܢ ܐܠܨܝܬܐ ܕܝܢ.[9] ܐܦ
ܠܡܬܚܫܒܬܐ ܕܗܘܐ܀

*G 47 v° 1
* L 34 v° b

1. L ܡܬܐܚܕܝܢ. — 2. L ܘܡܬܕܡܝܢ. — 3. L pl. — 4. L ܐܦܝܣܩܘ̈ܦܐ. — 5. G pl., but one point perh. erased. — 6. Apparently something has fallen out. — 7. Mss. ܘܐܘܕܥ. — 8. L ܐܦܣܩܘܦܐ. — 9. L ܕܝ.

city, or in monasteries perhaps make mention of the names of those who are under suspicion and of dead men, like the similarly small amount of water contained in a vessel they are polluted by the mention, as if something dead were falling; but, when churches of many provinces[1] and of dioceses are held in one bond of faith, and resemble fair fountains and pools and cisterns of water, the dead thing which has the property of polluting if it fall cannot injure; for it is swamped by the flow, and by the abundance of many streams. I have said these things in order to show from the God-inspired Scripture, and from the bishops, the pastors, the upholders of right reason, that in such matters observance of every point is endless, and that mention of this kind[2] does no injury to the fair body of the church. But your sanctity should know that we have by a letter made the above project known to the saintly Dioscorus also, bishop of Alexandria[3], since we considered his assent also most necessary.

1. ὑπαρχίας (for ἐπαρχίας). — 2. This is the sense required. — 3. Preserved in S. L., IV, 3. The date is therefore 516.

XLVI
G 46 v° a.
L 32 r° b.

ܕܩܕܝܫܐ ܣܘܝܪܐ[1]. ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܝܦܘܩܪܛܝܣ[2]
ܣܟܘܠܣܛܝܩܐ[3] ܗܿܝ ܕܪܫܗܿ. ܕܠܐ ܐܝܟ ܕܒܡܫܟܢܐ[4]
ܐܠܦܬ ܕܐܓܚܟ ܒܐܠܗܝܬܐ ܡܠܦܬ܀

ܐܦ ܓܝܪ ܩܕܝܫܐ ܩܘܪܝܠܠܘܣ: ܟܕ ܠܩܘܒܠܐ ܠܬܐܕܘܪܘܣ[5] ܘܕܝܘܕܘܪܘܣ ܡ̈ܠܦܢܐ
ܕܪܫܥܐ ܕܢܣܛܘܪܝܘܣ[6]: ܐܟܬܒ ܟܬܒܐ ܡܒܙܚܢܐ: ܘܠܘܩܒܠܗܘܢ ܟܬܫ ܘܐܡܪ:
ܕܥܒܪܬܘܢ[7] ܠܦܬܝܚܘܬ ܦܘܡܐ ܕܚܢ̈ܦܐ: ܘܠܐ ܡܕܡ ܐܚܘܝܬܘܢ ܪ̈ܘܫܥܐ ܕܡܫܬܒܗܪܢܘܬܐ
ܝܗܘܕܝܬܐ * ܫܕܪ ܠܗ. ܠܦܪܘܩܠܘܣ ܗܘ ܕܒܛܘܒܢܐ ܫܡܗ ܐܦܣܩܘܦܐ[8]
ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ ܒܝܕ ܐܓܪ̈ܬܐ[9] ܕܠܐ ܢܥܒܪ ܗܘܐ. ܫܡܐ ܕܐܢܫܝܢ ܕܐܝܟ ܗܠܝܢ.
ܠܒܪ ܡܢ ܕܦܛܩ̈ܐ[10] ܩܕ̈ܝܫܐ ܠܐ ܢܥܒܕ. ܡܛܠ ܗܘ ܕܗܢܘܢ ܕܡܕܢܚܐ. ܐܚܝܕܝܢ
ܗܘܘ ܒܥܘܗܕܢܐ ܕܗܢܐ܀

* L 32 v° a.

G 46 v° a.
L 32 v° a.

ܕܩܕܝܫܐ ܣܘܝܪܐ. ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܝܦܘܩܪܛܝܣ[11]. ܗܝ[12] ܕܪܫܗ. ܕܠܐ[13]
ܐܝܟ ܕܒܡܫܟܢܐ ܐܓܚܟ܀

ܕܡܣܬܒܪܢܘܬ ܓܝܪ ܫܘܝܐ * ܡܣܬܟܠ ܐܢܐ ܕܩܘܢܕܘܢܘܣ ܠܢ. ܐܘ ܕܡܢ ܕܟܝ̈ܢܝܬܐ

* L 32 v° b.

1. Erased in G. — 2. L ܐܦܘܩܪܛܝܣ. — 3. G ܣܟܘܠܣܛܝܩܐ. — 4. G marg. ܠܬܐܛܪܘܢ ܗܪܟܐ ܩܪܐ ܡܫܟܢܐ. — 5. G ܠܬܐܕܘܪܐ. — 6. L ܕܢܣܛܘܪܝܘܣ. — 7. G ܕܥܒܪܬܘܢ. — 8. L ܐܦܝܣܩܘܦܐ. — 9. L sing. — 10. G ܕܦܛܩ̈ܝܐ, L ܕܦܬܩ̈ܐ. — 11. G ܐܦܘܩܪܛܝܣ. — 12. G om. — 13. G. ܠܗ.

XLVI. — Of the holy Severus, from the letter to Hippocrates the scholastic[1], which begins, « I have not learned to jest at divine things as on a stage[2] ».

516-7. For the holy Cyril also, after he had written a derisive book against Theodore and Diodorus, the teachers of the impiety of Nestorius (and he contends against them and says, « You have surpassed the open-mouthedness of the heathen, you have shown the impieties of Jewish pride to be nothing »[3]), sent a message by letter to Proclus of saintly memory bishop of Constantinople not to remove the name of such men from the sacred diptychs, because those of the East clung to the memory of this man[4].

Of the holy Severus, from the letter to Hippocrates, which begins, « Not to jest as on a stage ».

For I believe that we incur equal danger[5] if we abate anything from

1. S. L., p. 147. — 2. Marg. « He here calls a theatre (θέατρον) a stage (tent) ». — 3. Mansi, IX, 235. — 4. Theodore, to whom alone the letter (ep. 72, in *P. G.*, LXXVII, 345) refers. — 5. κίνδυνος.

ܚܬܝܬܐ ܘܡܫܡܠܝܐ ܡܚܘܝܢ ܚܢܢ ܚܬܝܬܘܬܐ ܠܐ ܒܙܒܢܗ̇. ܐܘ ܕܒܗܠܝܢ ܕܣܢܝܩܝܢ
ܠܘܬ ܡܕܒܪܢܘܬܐ ܘܡܫܬܐܠܢܘܬܐ ܢܡܘܣܝܬܐ. ܚܬܝܬܘܬܐ ܕܠܐ ܒܙܒܢܗ̇ ܢܚܘܐ.
ܘܢܫܩܐ ܠܚܒܪܢ ܐܝܟ ܕܟܬܝܒ ܬܠܚܐ ܕܥܟܝܪܐ܀

ܕܝܠܗ ܕܝܢ ܕܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܝܦܘܩܪܛܝܣ[1] ܣܟܘܠܣܛܝܩܐ[2]. ܕܫܘܪܝܗ̇[3].
ܕܠܘ ܐܝܟ ܕܒܬܐܛܪܘܢ ܝܠܦܬ ܒܡܠܝܢ * ܐܠܗܝܬܐ ܠܡܓܚܟܘ܀

G 47 r° a, L 33 r° b. — * L 33 v° a.

(ܕܝܢ)[4] ܒܗܠܝܢ ܡ̈ܠܐ ܘܢܡܘ̈ܣܐ ܐܠܗܝ̈ܐ. ܐܝܟ ܗܘ ܕܒܡ̈ܥܩܣܐ ܡܬܪܕܝܐ ܐܢܐ:
ܘܕܚܠ ܐܢܐ ܘܪܬܝܬ ܐܢܐ. ܡܛܠ ܗܠܝܢ ܕܡܢ ܩܦܕܘܩܝܐ[5] ܕܨܒܝܢ ܕܢܬܚܝܕܘܢ
ܠܢ. ܠܘܬ ܩܕܝܫܐ ܕܝܘܣܩܘܪܘܣ ܐܦܝܣܩܘܦܐ[6] ܕܐܠܟܣܢܕܪܝܐ ܘܒܪ ܬܫܡܫܬܢ ܒܬܘܕܝܐ
ܐܡܪܬ. ܘܐܦ ܠܝܘܠܦܢܟ ܐܫܬܘܕܥܬ. ܟܕ ܒܟܠܗܝܢ ܕܝܠܝ ܨܒܘ̈ܬܐ ܡܢ
ܪܝܫܐ ܓܠܝܬ ܠܟ. ܘܠܐ ܡܕܡ ܟܣܝܬ ܒܗ ܟܠܗ ܓܡܝܪܐܝܬ. ܘܠܐ ܝܕܥ ܐܢܐ ܐܝܟܢܐ ܕܝܢ
ܫܕܝܬ ܐܓܪ̈ܬܐ ܘܡ̈ܠܟܐ ܕܗܘܘ ܡܢ ܗܘ ܙܒܢܐ. ܐܡܪ ܐܢܬ ܠܢ ܕܠܐ ܢܥܒܕ ܡܠܬܐ
ܡܛܠ ܗܠܝܢ ܕܡܢ ܩܦܕܘܩܝܐ[7] ܐܪܥܐ ܚܪܒܐ. ܐܠܐ ܕܢܒܣܐ ܒܢܡܘ̈ܣܐ ܐܠܗܝ̈ܐ
ܗܠܝܢ ܕܗܫܐ ܐܕܟܪܬ. ܘܡܫܘܪܝܬܐ ܗܘ ܕܝܢ ܗܘ ܐܝܬܘܗ̇ ܡܠܬܐ ܕܚܕܐ ܢܦܫܐ

1. G ܐܝܦܘܩܪܛܝܣ. — 2. G ܣܟܘܠܣܛܝܩܐ. — 3. L ܫܘܪܝܗ ܕܐܦܝܣܛܘܠܝ. — 4. Mss. om. — 5. L ܩܦܕܘܩܝܐ. — 6. L ܐܦܣܩܦܐ. — 7. L ܩܦܕܘܩܝܐ.

strictness in the case of strict and perfect men, and if we show untimely strictness in the case of men who need a dispensation and lawful concessión, and give our neighbour, as it is written, turbid dregs to drink[1].

Of the same from the letter to Hippocrates the scholastic, which begins, « I have not learned to jest at divine things as on a stage ».

Being pricked by these words and divine laws as by goads, and fearing and trembling, I mentioned the matter of those from Cappadocia who wish to be united to us to the saintly Dioscorus bishop of Alexandria and our fellow-minister, and I consulted with your learning also, revealing to you all my affairs from the beginning, and hiding nothing whatever; and I do not know how it is that you have thrown over the letters and consultations that have passed since that time, and tell us to take no account of those from Cappadocia the waste country, but to treat the divine laws that I have just mentioned with contempt. In the first place the same account is due to one soul

1. Is., LI, 17 (?).

[illegible]

* G 47 r° b. L 33 v° b.

1. L [illegible]. — 2. G om. — 3. L [illegible]. — 4. L ? for [illegible]. — 5. L sing. — 6. G [illegible]. — 7. G [illegible].

and to many; and next how can we call the two Cappadocias and Armenia waste places? But in this you thought or spoke rather[1] like the natives of the country (allow me with your pardon to say), and not truly. For it is the habit of the Alexandrines to think that the sun rises for them only, and towards them only the lamp burns, so that they even jestingly term outside cities 'lampless'. If for the purpose of right judgments it is possible to weigh the numbers of a people, like weights that are distinguished by the inclinations of the scale of a balance, the inhabitants of all these countries will produce no less than the whole city of the Alexandrines. But you say that in the case of men who make right requests we should have regard to our understanding. But in this also we have a better principle, as we showed in what we said a little before, having countless other texts of the God-inspired Scriptures also which command us that those that are strong should bear the infirmities of those that are weak[2], and that we should not have regard to our own affairs but to the interest of others[3], and texts that agree with those. And, while was writing and speaking

1. μᾶλλον. — 2. Rom., xv, 1. — 3. Philipp., ii, 4.

[illegible]

* L 34 r° a.

[illegible]

these things, I showed caution in every point, and did not trust to myself in everything, but awaited the assent of the saintly Dioscorus my fellow-minister who shares my opinions, and Eleusinius[1] and Proclus[2] the God-loving bishops from Cappadocia I took from the beginning as my fellow-communicants and now hold them as such, since they have anathematized the synod of Chalcedon by many signatures in no small number of tomes : but Soteric[3] who offered us a covenant of union and conjunction I passed over, for I did not wish to term him our fellow-communicant by letter (how could I so term one who is not bound in communion?) Wherefore also Asterius, his God-loving brother, and bishop of Nyssa, is ready to leave the see. So for our part we held to our own principles and did not give any man, to speak in the words of Scripture, cause of offence[4]. For we know positively and we say openly[5] that you have formed an execrable purpose that is not pleasing to God. And I beg your learning not to bestow this foolish favour on me at all, and hide what was written by me, but make it known, if possible, to everyone. What sense is there in

1. Bp. of Sasima (S. L., VI, 1; p. 93, 321; Theoph., A. M. 5999; above, ep. 10-12). — 2. Bp. of Colonia (S. L., I, 56; V, 13; p. 93; Mich., p. 266). — 3. Bp. of Caesarea; see ep. 45. — 4. I Cor., X, 32 (?). — 5. With παῤῥησία.

ܠܟܠܟܘܢ. ܐܢܫܐ[1] ܓܝܪ ܐܝܟ ܠܗܘ ܫܘܠܠܐ. ܘܡܛܠ ܕܫܠܝܐ ܕܒܘܪܐ ܢܫܬܠܡܘܢ
ܡܕܡ ܡܢ ܗܠܝܢ ܕܡܫܝܢ. ܒܥܒܕܐ ܕܝܢ ܠܚܕܐ ܒܗܘ ܗܦܘܟܝܬܐ܀

f. 151 v° b. ܕܝܠܗ ܕܝܢ ܕܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܦܘܩܪܛܝܣ ܣܟܠܣܛܝܩܐ ܐܠܟܣܢܕܪܝܐ. ܕܐܝܬܝܗ̇ ܫܘܪܝܗ̇. ܘܠܐ ܐܝܟ ܕܒܬܐܛܪܘܢ ܐܠܗܝܬܐ ܒܗܠܝܢ ܠܡܓܚܟܘ ܝܠܦܬ܀

ܡܛܠ ܕܝܢ ܐܕܝܩܛܘܢ ܙܒܢܝܢ ܣܓܝܐܢ ܐܡܪܬ ܕܝܢ ܠܚܟܡܬܟ. ܐܡܝܢܐ ܐܝܟ
ܠܗ. ܘܕܡܥܒܥܒܘܬܐ ܡܬܚܙܝܐ ܕܡܛܠܬܗܝܢ ܕܝܢ ܡܛܠ ܗܠܝܢ ܐܡܐ ܢܪܢܐ. ܠܝ ܓܝܪ
ܐܘ ܡܬܕܟܪܬ (ܐܢܬ)[2] ܘܐܠܐ ܡܬܕܟܪܬ. ܒܚܕܐ ܫܘܝܐ ܐܝܬܝܗܘܢ. ܕܝܢ ܓܝܪ
ܗܠܝܢ ܕܐܬܥܒܕ ܒܟܠܩܕܘܢ ܠܘܩܒܠ ܗܝܡܢܘܬܐ ܬܪܝܨܬܐ ܒܫܡܐ ܠܐ
ܡܬܚܪܡܝܢ. ܘܐܠܐ ܚܕܐ ܡܠܬܐ ܡܦܝܣܐ ܠܝ ܕܐܝܟ ܦܫܘܩ ܚܠܡܐ ܠܡܦܫܩ
ܘܠܡܣܒܪ ܒܩܛܝܪܐ ܠܗ ܠܟܬܒܐ ܕܐܕܝܩܛܘܢ ܕܥܠ ܕܚܝܐ ܕܗܠܝܢ ܕܠܐ ܙܕܩܢ܀
ܘܬܘܒ ܐܡܪ ܥܠ ܗܢܘܛܝܩܘܢ. ܕܠܐ ܡܘܕܝܬܐ ܕܝܢ ܬܪܝܨܬܐ ܒܠܚܘܕ ܐܝܬ ܒܗ܀

ܘܬܘܒ ܐܡܪ ܥܠ ܗܢܘܛܝܩܘܢ܀

* 152 r° a. ܠܘܕܝܬܐ ܓܝܪ ܬܪܝܨܬܐ ܕܗܝܡܢܘܬܐ ܐܝܬ ܠܗ ܒܠܚܘܕ. ܐܦܢ ܗܘ ܕܡܢ ܐܝܬܘܗܝ
ܣܦܝܩ ܕܐܣܝܘܬܐ ܕܗܠܝܢ ܕܡܬܒܥܝܢ܀

1. L ܐܢܫܐ. — 2. Ms. om.

our promising something difficult on account of an insignificant cause of fear, and in fact taking the opposite course?

Of the same from the letter to Hippocrates the Alexandrine scholastic, the beginning of which is, « And I have not learned to jest at divine things as on a stage ».

But as to the edict I have often said to your wisdom what my position is, and it seems a piece of perversity that we should sing[1] to no purpose about the same things; for whether you remember or do not remember is the same to me. While the things wickedly done at Chalcedon against the orthodox faith are not anathematized by name, no argument can persuade me like an interpreter of dreams to expound and forcibly understand the text of the edict as a rejection of the unlawful things. (*And again he says of the Henotikon.*) For it contains a right confession of faith only, though by itself it be destitute of healing for what is required.

1. Perh. read ܐܡܠܠ (speak).

ܕܝܠܗ ܡܢܗ ܕܐܓܪܬܐ܀

ܟܕ ܓܪܝܒܝܢ ܗܘܘ ܟܠܗܘܢ ܐܦܝܣܩܦܐ ܕܡܕܢܚܐ ܒܐܢܛܝܘܟܝܐ: ܘܠܣܘܢܗܘܕܘܣ
ܚܪܡܘ ܒܟܬܒܐ ܐܝܟܢܐ: ܟܕ ܕܝܢ ܠܛܝܡܬܐܘܣ ܪܫ ܡܕܝܢܬܐ ܕܡܠܟܘܬܐ ܡܟܬܒܢܘܬܐ
ܥܠ ܐܓܪܬܐ ܣܘܢܗܘܕܝܩܝܬܐ ܐܫܕܪܢ. ܚܪܡܢܢ ܕܐܬܥܒܕ ܒܟܠܩܝܕܘܢ ܠܘܩܒܠ
ܗܝܡܢܘܬܐ ܬܪܝܨܬ ܫܘܒܚܐ: ܘܠܛܘܡܘܣ ܝܗܘܕܝܐ ܕܠܐܘܢ: ܘܠܗܠܝܢ ܕܐܡܪܝܢ
ܠܚܕ ܡܪܢ ܘܐܠܗܢ ܝܫܘܥ ܡܫܝܚܐ: ܬܪܝܢ ܟܝܢܝܢ ܡܢ ܒܬܪ ܚܝܕܘܬܐ ܠܐ ܡܬܕܪܟܢܝܬܐ.
ܐܡܪܝܢ. ܘܒܬܪܟܢ ܟܕ ܐܬܥܫܢܘ[1] ܥܠܝ ܩܪ̈ܒܐ ܡܢܝܢ: ܐܝܟܢܐ ܕܐܦ ܡܫܒܚܐ
ܐܣܛܪܝܘܣ[2]: ܗܘ ܐܦܘ ܗܦܪܟܘܣ ܕܡܕܝܢܬܐ ܕܒܬܪܝ ܢܫܬܕܪ: ܕܐܝܬ ܗܘܐ ܠܗ ܛܟܣܐ
ܗܘ ܕܡܬܩܪܐ ܐܣܩܪܝܛܣ. ܘܠܐ ܐܬܪܗܒܬ ܐܦܠܐ. ܘܠܐ ܕܚܠܬ. ܘܠܐ ܐܫܦܠܬ ܠܙܒܢܐ.
ܟܕ ܐܡܪ ܗܘ: ܕܗܝ ܡܠܟܘܬܐ ܕܪ̈ܗܘܡܝܐ *ܡܛܠ ܗܕܐ ܒܟܝܡܘܢܐ ܐܝܬܝܗ. ܦܫܝܩܐܝܬ
ܕܝܢ ܐܡܪܬ. ܕܡܛܝܒ ܐܢܐ ܠܝ ܕܐܫܒܘܩ ܡܢ ܡܕܝܢܬܐ ܘܐܪܦܐ ܡܢ ܟܘܪܣܝܐ.
ܐܘ ܚܕ ܣܪܛܐ ܐܫܢܐ. ܡܢ ܗܠܝܢ ܕܟܬܒܬ ܠܝ ܡܢ ܪܫܐ ܒܡ̈ܠܐ ܣܘܢܗܘܕܝܩܝܬܐ
ܠܘܬ ܛܝܡܬܐܘܣ. ܘܗܕܐ ܠܗ ܕܠܐ ܒܟܬܒܐ ܐܡܪܬ. ܐܠܐ ܘܠܘܬ ܕܚܝܠ ܠܐܠܗܐ ܡܠܟܐ.
ܒܟܬܒܐ ܓܠܝܬ ܠܝ ܦܪܗܣܝܐ܀

* 152 r° b.

1. Ms. ܐܬܥܫܢܘ. — 2. Ms. ܐܣܛܪܝܘܣ

Of the same from the same letter.

And, when all the bishops of the East were present at Antioch[1], and anathematized the synod in writing, and we addressed a synodical letter to Timothy the prelate of the royal city, we anathematized what was done at Chalcedon against the orthodox faith, and the Jewish Tome of Leo, and those who call our one Lord and God Jesus Christ two natures after the incomprehensible union. And afterwards, when innumerable attacks were made upon me, insomuch that the glorious Asterius, the ex-prefect[2] of the city, who held the office called *a secretis*[3], was sent after me, I was not in the least frightened, nor did I fear, nor yield to the time, though he said, « The kingdom of the Romans is in a turmoil[4] on account of this », but I plainly said, « I am ready to leave the city and resign the see, rather than upset one stroke of what I wrote from the beginning in the synodical words addressed to Timothy » : and this I did not say without writing it down, but I expressed myself with freedom[5] in writing to the religious king also.

1. In 512 (Zach. Rh., VII, 10). — 2. ἀπὸ ἐπάρχων. — 3. As an ex-prefect could not hold this inferior office, the meaning must be that he was an ex-prefect at the time of writing, and his prefecture must therefore be dated between 513 and 516. — 4. χειμών. — 5. παῤῥησία.

XLVII
L 152 r° b.

ܕܝܠܗ ܡܢ ܐܓܪܬܐ ܐܚܪܬܐ ܕܠܘܬܗ ܕܐܦܘܩܪܛܝܣ. ܕܫܘܪܝܗ ܗܢܘ. ܗܘ ܕܡܝܬܐ ܠܚܟܡܬܟ܀

ܗܕܐ ܕܝܢ[1] ܡܫܪܪܐܝܬ ܘܡܩܒܥܐܝܬ ܠܗܘܐ ܐܝܬ ܠܟ ܒܪܥܝܢܟ. ܕܠܝ ܘܠܐ ܐܢܫ
ܒܪ ܫܘܬܦܘܬܐ ܢܗܘܐ ܠܢ. ܘܠܐ ܒܐܓܪܬܐ ܡܩܒܠܝܢ ܕܢܫܐܠ ܫܠܡܗ. ܕܗܘ ܕܠܣܘܢܗܕܘܣ
ܒܝܫܬܐ ܗܝ ܕܒܟܠܩܝܕܘܢ. ܠܒܪ ܡܢ ܢܡܘܣ ܐܟܚܕܐ ܡܩܒܠ[2]. ܘܠܛܘܡܣܐ
ܕܠܐܘܢ ܠܐ ܡܚܪܡ. ܐܢ[3] ܕܝܢ ܐܢܢܩܐ ܬܗܘܐ ܠܘܬ ܡܬܪܟܢܘܬܐ ܡܕܡ. ܒܓܘ ܡܢ
ܬܚܘܡܐ[4] ܕܩܕܝܫܐ ܛܝܡܬܐܘܣ ܐܩܘܡ. ܟܕ ܡܬܒܝܢ ܐܢܐ ܡܘܬܪܐ ܕܓܘܐ
* ܕܚܘܝܕܐ[5] ܕܥܕ̈ܬܐ ܩܕܝܫܬܐ ܕܟܠܗ. ܘܕܗܠܝܢ ܕܐܬܥܒܕ ܒܟܠܩܝܕܘܢ ܠܘܩܒܠ

*L 152 v° a.

ܗܝܡܢܘܬܐ ܬܪܝܨܬ ܫܘܒܚܐ[6]: ܘܕܛܘܡܣܐ ܒܝܫܐ ܕܠܐܘܢ. ܘܕܗܢܘܢ[7] ܕܐܡܪܝܢ ܬܪܬܝܢ
ܟܝ̈ܢܝܢ ܒܬܪ ܚܝܘܬܐ: ܘܡܥܒܕܢܘܬܐ ܕܗܠܝܢ ܘܕܝܠܝܬܗܘܢ[5]. ܚܪܡܐ ܓܠܝܐ ܬܒܥ
ܐܢܐ. ܟܕ ܕܝܢ ܗܠܝܢ ܡܬܗܦܟܢ. ܘܠܐ ܡܠܬܐ ܡܕܡ. ܘܠܐ ܦܝܣܐ ܡܦܝܣ ܠܝ
ܐܫܬܘܝܐ ܠܒܝܫܘܬܐ[8]. ܛܒ ܗܘ ܠܝ ܓܝܪ ܕܐܡܘܬ ܠܡܡܬ: ܐܝܟ ܦܘܠܘܣ ܐܡܪ
ܐܢܐ. ܘܠܐ ܕܐܢܫ ܫܘܒܗܪܝ ܢܣܪܩ[9]. ܐܢ ܓܝܪ ܗܟܢܐ ܐܟܪܙ. ܠܝܬ ܠܝ ܫܘܒܗܪܐ.

1. Ms. ܗܪܟܐ. — 2. Ms. ܡܩܒܠ (sic). — 3. Here begins an extract in M 175 v° b. For ܐܢ ܕܝܢ M has ܕ (sic) ܐܘܟܝ. — 4. M sing. — 5. M om. — 6. M ܬܪܝܨܘܬ. — 7. M ܘܕܗܢܘܢ. — 8. M ܠܒܝܫܬܐ. Here the extract ends. — 9. ܢܣܪܩ in another hand over erasure.

516-7. XLVII. — Of the same from another letter to the same Hippocrates, the beginning of which is, « That which brings your wisdom ».

But this you may keep firmly and fixedly in your mind, that no one shall be our fellow-communicant, nor will we consent to greet by letter any man who at the same time receives the wicked synod at Chalcedon contrary to the law, and does not anathematize the Tome of Leo. But, if any concession is necessary[1], I will stand within the ordinances of the holy Timothy[2], considering the general benefit of a union of the holy churches, and demanding an open anathema of the things done at Chalcedon against the orthodox faith, and of the wicked Tome of Leo, and of those who speak of two natures after the union, and the operations of these and their properties. But, if these things are upset, no argument nor inducement shall persuade me to assent to the wickedness. For I say like Paul, « It is better for me to die, than that anyone should make my boasting vain : for, if I so preach, I have no

1. ἀνάγκη. — 2. See p. 105.

ܐܢܢܩܐ ܓܝܪ ܣܝܡܐ ܠܝ. ܘܘܝ ܠܝ ܕܝܢ. ܐܠܐ ܗܟܢܐ ܐܟܪܙ. ܡܛܠ ܕܗܟܢܐ ܩܒܠܬ܀

ܐܡܪ ܓܝܪ ܩܕܝܫܐ ܣܘܝܪܐ ܒܐܓܪܬܐ ܕܠܘܬ ܐܦܘܩܪܛܝܣ (sic)܀

XLVIII
M 172 v° b.

ܗܕܐ ܗܟܝܠ ܡܣܗܕܢܐ ܠܟܠܗܘܢ ܐܝܠܝܢ ܕܗܝܡܢܘܬܐ ܬܪܝܨܬܐ ܡܘܕܝܢ ܐܝܟ ܦܘܩܕܢܐ ܫܠܝܚܝܐ: ܩܕܡ ܐܠܗܐ ܘܡܫܝܚܐ ܒܪܐ: ܗܘ ܕܥܬܝܕ ܕܢܕܘܢ ܚܝܐ ܘܡܝܬܐ ܒܓܠܝܢܗ ܘܒܡܠܟܘܬܗ: ܕܐܢܐ ܡܢ ܕܝܠܝ ܐܦ ܗܫܐ ܗܝܡܢܬ ܕܩܡܬ ܘܩܐܡ ܐܢܐ ܒܝܬ ܩܕܝܫܬܐ ܕܡܕܝܢܬܐ ܕܐܠܟܣܢܕܪܘܣ ܘܕܐܢܛܝܘܟܘܣ. ܟܕ ܠܝܡܝܢ ܐܢܐ ܡܨܥܝܐ ܘܕܟܠ ܚܕܐ ܡܢܗܝܢ. ܘܠܐ ܡܬܦܪܫܢܐܝܬ ܐܚܘܕ ܒܬܘܕܝܬܐ. ܒܗܠܝܢ ܕܐܬܚܝܕܝ ܬܪܬܝܗܝܢ. ܐܦܢ ܠܗܠ ܡܢ ܬܚܘܡܐ ܕܓܕܝܪܐ ܐܘ ܕܫܘܠܡܐ ܕܡܥܡܪܬܐ ܥܒܪ ܐܢܐ܀

ܕܝܠܗ *ܕܗ ܕܝܠܗ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܕܝܘܣܩܘܪܘܣ ܦܛܪܝܪܟܐ ܕܐܠܟܣܢܕܪܝܐ܀

XLIX
L 151 r° b,
* v° a.

ܟܒܪ ܕܝܢ ܛܒ ܠܡܐܡܪ ܘܠܘܬ ܗܠܝܢ ܕܝܠܢ. ܘܠܘܬ ܐܟܣܢܝܐ ܟܠܗܘܢ. ܕܐܦ ܢܫܪܐ

cause of boasting; for necessity is laid upon me, and woe to me unless I so preach, since so I have received »[1].

XLVIII. — For the holy Severus said in a letter to Hippocrates.

This therefore I testify to all who confess the right faith according to the apostolic command, before God and Christ the Son, who shall judge living and dead at his appearance and in his kingdom, that for my part I even now also have believed that I have stood and stand as a mediator between the holy church of Alexander's city and that of the city of Antiochus, holding the right hand of each of them, and I will hold inseparably to the confessions in which both have been united, although I pass beyond the bounds of Gades or of the end of the inhabited earth. 516-7.

XLIX. — Of the same from the letter to Dioscorus patriarch of Alexandria.

But perhaps it is good to say, both to our people and to all strangers, 516-7.

1. I Cor., ix, 15, 16.

ܙܒܢܐ ܕܡܬܪܟܢܢܘܬܐ܆ ܠܡܨܕ ܠܗܘ ܕܦܪܝܫ ܘܠܡܩܢܝܘܗܝ܁ ܗܘ ܡܬܪܫܡ ܐܢܐ܂
ܕܠܐ ܢܦܩܐ ܠܒܪ ܡܢ ܬܘܪܨܐ܂ ܒܡܨܥܬܐ ܕܝܢ ܕܐܘܪܚܐ ܕܡܠܟܐ ܐܙܠܐ܂ ܗܘ ܕܡܚܪܡ
ܕܐܫܡܗܐܝܬ ܒܟܠܩܐܕܘܢ ܠܩܘܒܠܗ ܕܗܝܡܢܘܬܐ ܬܪܝܨܬ ܫܘܒܚܐ܁ ܘܠܘܩܒܠ ܐܝܠܝܢ
ܕܚܠܦ ܗܕܐ ܐܬܟܬܫܘ ܘܠܛܘܡܘܣܐ ܒܝܫܐ ܕܠܐܘܢ܁ ܗܘ ܕܗܘܐ ܪܫܐ ⌈ܕܥܕܬܐ ܕܪ̈ܗܘܡܝܐ[1]
ܕܪ̈ܗܘܡܝܐ܁ ܘܐܝܠܝܢ ܕܐܡܪܝܢ ܬܪܝܢ ܟܝ̈ܢܝܢ܁ ܠܚܕ ܡܪܢ ܘܐܠܗܢ ܝܫܘܥ ܡܫܝܚܐ܂
ܒܬܪ ܚܕܝܘܬܐ ܐܠܗܝܬܐ ܘܠܐ ܡܬܡܠܠܢܝܬܐ܁ ܟܕ ܦܫܝܩܐܝܬ܂ ܥܡ ܡܬܚܒܪܢܘܬܐ
ܥܡ ܗܠܝܢ ܡܚܝܕܐ܂ ܘܬܘܕܝܬܐ ܬܪܝܨܬܐ ܗܝ ܕܐܚܝܕܐ ܒܐܕܝܩܛܘܢ܁ ܕܙܝܢܘܢ ܕܒܛܝܒܘܬܐ
ܕܫܘܠܡܗ ܐܬܟܢܝ܁ ܠܡܣܠܝܘܬܐ ܕܣܘܢܗܘܕܘܣ ܒܝܫܬܐ ܕܒܟܠܩܐܕܘܢ܂ ܐܢ ܕܝܢ ܠܐ
ܡܬܚܪܡܝܢ ܒܫܡܐ܆ ܗܠܝܢ ܕܐܬܥܒܕ ܕܠܐ ܢܡܘܣ ܡܓܕܦܢܐܝܬ ܒܗܝ ܣܘܢܗܘܕܘܣ܆
ܘܛܘܡܘܣܐ ܛܡܐܐ ܕܠܐܘܢ܆ ܘܐܝܠܝܢ *ܕܒܬܪ ܚܕܝܘܬܐ ܒܡܢܝܢܘܬܐ ܕܬܪ̈ܝܢ ܟܝ̈ܢܐ ܦܠܓܝܢ

* 151 v° b.

ܠܚܕ ܡܫܝܚܐ܂ ܐܦܢ ܐܕܝܩܛܘܢ ܐܘ ܗܢܘܛܝܩܘܢ܁ ܒܡܣܠܝܘܬܐ ܕܗܠܝܢ
ܡܬܩܒܠ܁ ܠܐ ܚܫܒ ܐܢܐ ܕܣܦܩܐ ܗܘܐ ܠܡܦܝܣܘ܂ ܐܝܟ ܕܐܦ ܐܬܚܘܝ ܒܦܪ̈ܟܣܝܣ
ܕܠܘܬܟܘܢ ܗܘܘ܀

1. Ms. ܕܒܪ̈ܬܐ ܕܗܘܝܢ.

that, if the time of concession call, to catch one who is separated and to gain him, I prescribe a formula that does not exceed what is right, but goes in the middle of the king's highway [1], a formula which anathematizes by name the things done at Chalcedon against the orthodox faith, and against those who contended on behalf of this, and the wicked Tome of Leo, who became chief of the church of the Romans, and those who call our one Lord and God Jesus Christ two natures after the divine and ineffable union, there being also expressly joined with these things the right confession contained in the edict of Zeno of pious ending, for the rejection of the wicked synod at Chalcedon. If the things blasphemously and unlawfully done at that synod, and the polluted Tome of Leo, and those who after the union divide the one Christ into a duality of natures, are not anathematized, though the edict or *Henotikon* is taken as a rejection of these things, I do not consider this sufficient for persuasion, as was also declared in the proceedings [2] held among you.

1. Num., XX, 17; XXI, 22. — 2. πρᾶξις.

L
P 245 r

ܕܝܠܗ ܕܗܢܐ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܕܝܣܩܘܪܘܣ
ܐܦܝܣܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ܀

ܘܠܐ ܕܝܢ ܠܗܠܝܢ ܕܡܢ ܕܚܠܬ ܐܠܗܐ ܕܝܠܟ: ܕܐܬܝܠܕܘ ܡܫܟܚ ܐܢܐ. ܘܠܐ
ܠܗܠܝܢ ܕܡܢ ܗܘ ܓܒܐ ܐܚܪܢܐ ܐܬܟܬܒ. ܢܦܣܘܩ ܐܝܠܝܢ. ܕܐܝܟ ܕܥܠ
ܡܕܡ ܫܪܝܪܐ ܐܬܒܥܝ ܗܘܐ. ܐܦܠܐ ܐܢ ܡܠܐܟܐ ܐܝܬܘܗܝ ܗܘܐ. ܗܘ ܕܠܗܠܝܢ ܐܡܪ. ܡ̈ܠܐ
ܓܝܪ ܕܠܐ ܣܗ̈ܕܐ ܘܕܠܐ ܒܘܚܪܢܐ: ܟܕ ܪ̈ܚܝܩܝܢ[1]. ܡܫܟܚ ܐܢܐ ܠܡܫܪܪܘ܀

LI
M 176 r

ܘܗܕܐ ܬܘܒ ܐܡܪ ܗܘ ܩܕܝܫܐ ܣܐܘܪܐ. ܒܐܓܪܬܐ
ܕܠܘܬ ܐܡܢܛܝܘܣ ܩܘܒܝܩܠܪܐ. ܥܠ *ܐܦܝܦܢܝܘܣ
ܡܝܛܪܘܦܘܠܝܛܐ ܕܨܘܪ: ܕܐܦܠܐ ܐܢ ܬܐܒ ܡܫܟܚ ܐܢܐ ܕܐܩܒܠܝܘܗܝ.
ܕܠܐ ܬܬܦܠܓ ܥܕܬܐ ܒܗܝ ܕܡܚܐ ܠܬܪ̈ܥܝܬܐ ܕܣ̈ܓܝܐܐ. ܐܡܪ ܓܝܪ ܗܟܢܐ܀

* 176 r

ܗܫܐ ܗܟܝܠ ܕܐܠܨܐ ܐܫܬܟܚܬ ܠܝ: ܐܟܬܘܒ ܐܓܪܬܐ ܗܕܐ ܙܥܘܪܬܐ ܘܐܘܕܥ

1. Ms. ܪܚܝܩܢ.

L. — Of the same from the letter to Dioscorus bishop of Alexandria.

But neither can I consent to the proposals that come from your religiousness, nor is it reasonable for me to form a judgment upon the things written by the other party as if something certain were in question, even if it were an angel who says these things : for can I ratify words without witnesses and without verification while we are at a distance? 516-7

LI. — And this again the holy Severus states in the letter to Amantius the chamberlain, in reference to Epiphanius metropolitan of Tyre[1], « Even if he repents, I cannot receive him, lest the church be rent asunder in that he has wounded the feelings of many »; for he said thus :

Now therefore I have thought it necessary to write this present short letter and inform you that the good and gentle Epiphanius of the city 513-8

1. S. L., I, 31; VI, 2; *P. O.*, II, 30; Evagr., III, 33: Mansi, VIII, 1074.

ܕܨܘܪ̈ܝܐ. ܕܐܬܬܪܝܡ ܥܠ ܡܚܝܠܘܬܝ ܣܓܝܐܬܐ ܐܦܣܩ ܗܘ ܛܒܐ ܘܡܗܡܢܐ
ܕܡܦܝܣܢܐ ܕܦܪ̈ܘܫܐ. ܘܛܘܦܣܐ ܗܘܐ ܠܐܚܪ̈ܢܐ ܠܡܦܪܫ ܗܘ ܕܢܦܢܘܢ. ܐܠܐ ܘܠܒ̈ܘܬܐ ܕܟܠܗܘܢ
ܡܗܝܡ̈ܢܐ ܦܥܣ. ܐܝܟ ܗܘ ܕܐܢܐ ܗܘ ܕܡܘܕܐ ܗܝܡܢܘܬܐ ܬܪܝܨܬܐ. ܡܫܕܐ ܐܢܐ ܢܦܫܝ
ܥܠ ܗܘ ܥܘܠܐ. ܕܡܬܬܪܝܡ ܘܥܠ ܦܘܩܕ̈ܢܐ ܐܠܗܝ̈ܐ. ܘܥܠ ܛܟܣܐ ܥܕܬܢܝܐ. ܐܝܟܢܐ
ܕܐܢ ܨܒܐ ܐܢܐ ܠܐ ܫܠܝܛ ܠܝ ܡܩܒܠܘ ܒܫܘܬܦܘܬܐ. ܐܦܢ ܡܬܬܘܐ.
ܟܕ ܠܬܐܪܬܐ ܕܟܠܢܫ ܗܐ ܡܢ ܩܕܡ ܐܬܟܪܝܬ ܡܛܠܬܗ܀

LII
G 227 v° b.

ܕܝܠܗ ܕܗ ܕܝܠܗ ܡܢ ܐܓܪܬܐ ܬܢܝܢܬܐ ܕܠܘܬܗ ܕܦܝܠܝܦܘܣ
ܩܫܝܫܐ ܘܕܝܪܝܐ ܕܥܠ ܬܘܩܢܗ ܕܒܪܢܫܐ. ܘܕܐܣܟܝܡܐ
ܕܕܝܪܝܘܬܐ. ܡܢ ܚܛܗ̈ܐ ܕܩܕܡ ܐܬܥܒܕ ܡܫܪܐ܀

ܘܕܡܛܠ ܟܕ ܗܘ ܦܢܐ ܐܢܐ. ܕܡܢ ܕܐܡܝܪܐ ܠܚܠܬ ܐܠܗܐ ܕܝܠܟ ܐܡܝܪܐ. ܕܐܝܟ ܡܢ
ܗܠܝܢ ܕܒܥܡܠܐ ܦܝܠܘܣܘܦܝܐ: ܟܕ ܐܬܐ ܘܐܬܩܪܒ ܠܟܝܪܘܛܘܢܝܐ ܕܢܟܗܢ
ܠܐܠܗܐ: ܡܢ ܒܬܪ ܐܬܐ ܠܥܘܗܕܢܐ ܕܚܝܘܗܝ: ܘܕܣܟܠܘ̈ܬܐ ܕܣܟܠ ܒܛܠܝܘܬܗ: ܘܒܟܠܗ
ܗܘ ܪܕܝܐ ܐܚܪܢܐ: ܘܝܠܦ ܕܢܡܘܣܐ ܗܘ ܕܠܐ ܢܬܟܗܢ ܐܢܫ. ܟܕ ܠܐ ܕܟܐ ܡܢ

of the Tyrians exalted himself against my great weakness, and he became an example to others to secede; but he has also wounded the hearts of all the believers, as if I, who confess the right faith, were hurling myself against that impious man, who exalts himself both against the divine commands and against church order; so that, if I wish, it is no longer permissible for me to receive him in communion, even if he repents, since every man's conscience has already been wounded because of him.

LII. — Of the same from the 2nd letter to the same Philip the presbyter and monk [1] about the formation of man, and that the monastic habit frees from previous sins.

519-20. And now I turn to the statement made by your religiousness, that one of those who live an ascetic life of philosophic labour, after he had come and presented himself for ordination [2] in order that he might officiate as a priest to God, having afterwards come to remember his life, and the sins that he had committed in his boyhood, and all the rest of his life, and having learned

1. S. L., I, 51 (which precedes in our ms.); p. 181, 364; above, p. 104. It is most natural to suppose that this correspondence preceded ep. 34 and S. L., V, 8. — 2. χειροτονία.

ܠܡܫܡܫܘܬܐ ܟܗܢܝܬܐ ܢܣܝܡ ܢܦܫܗ. ܡܛܠ ܡܕܡ *ܕܒܠܐ ܪܫܝܢܘܬܐ ܒܥܐ ܢܡܘܣܐ. ܘܐܝܟ * 228 r° a.
ܗܘ ܕܢܦܪܘܩ ܠܟܗܢܘܬܐ. ܘܐܝܟܢܐ ܗܕܐ ܡܣܬܝܒܪܢܝܬܐ ܐܝܟܢܐ ܐܡܪ ܠܝ. ܐܝܟܢܐ ܕܝܢ
ܠܗ ܢܦܩܐ ܐܝܬ ܠܗ ܠܐ ܒܚܘܪܐ. ܒܠܚܘܕ ܟܬܒܬ. ܕܗܢܐ ܡܫܟܚܬܐ. ܘܐܝܟ
ܐܝܟܢܐ ܕܦܝܠܘܣܘܦܝܐ ܚܝܐ[1]. ܘܕܒܠܚܘܕ ܐܡܪ. ܚܙܐ ܒܢܦܫܗ. ܘܐܢ ܟܬܒ ܐܝܬ
ܗܘܐ ܡܟܝܠ ܥܠܘܗܝ ܕܢܦܩܐ. ܐܝܟ ܕܥܠ ܥܒܕܐ ܕܚܛܝܬܐ ܕܚܛܗܐ ܗܘܐ ܕܗܘ
ܣܓܝܐܐ ܦܣܩܐ ܕܟܗ. ܗܘ ܕܡܢ ܟܗܢܘܬܐ ܐܘ ܡܢ ܡܫܡܫܘܬܐ ܦܣܩ. ܐܝܟܐ[2]
ܕܝܢ ܕܗܘܐ ܒܬܪ ܕܣܓܝܐܐ ܩܕܝܡ[3] ܗܘܐ: ܗܘ ܕܝܢ ܕܒܬܪܗ ܒܦܝܠܘܣܘܦܝܐ[4]
ܢܦܩܬ. ܐܝܟܢܐ[5] ܙܕܩ ܕܢܕܚܠ ܕܕܚܠܬܐ ܐܝܟܐ ܕܠܝܬ ܕܚܠܬܐ. ܡܗܝܡܢܝܢ ܕܝܢ
ܠܗ ܠܒܪ ܡܢ ܪܘܚܐ ܐܠܗܝܐ. ܕܐܣܟܡܐ ܩܕܝܫܐ ܕܚܝܐ ܕܝܚܝܕܝܘܬܐ. ܫܘܒܩܢܐ ܕܚܛܗܐ
ܐܝܬ ܠܗ. ܘܡܫܠܚ ܠܒܪܢܫܐ ܥܬܝܩܐ ܗܘ ܕܡܬܚܒܠ ܒܪܓܝܓܬܐ ܕܛܥܝܘܬܐ.
ܘܡܠܒܫ ܗܘ ܚܕܬܐ ܗܘ ܕܒܐܠܗܐ ܐܬܒܪܝ. ܒܟܐܢܘܬܐ ܘܒܩܕܝܫܘܬܐ ܕܩܘܫܬܐ.[6] ܐܝܟܢܐ
ܕܟܬܒ ܐܡܪ ܐܝܟ ܦܘܠܘܣ ܚܟܝܡܐ ܒܕܘܟܐ. ܡܝܬܐ ܐܢܐ ܕܝܢ ܘܐܦ ܠܗܢܐ ܡܠܟܐ
ܕܝܕܥܝܢ ܐܝܟܢܐ ܡܠܠܬ: ܠܫܘܪܪܐ ܕܗܘ ܕܐܬܐܡܪܬ. ܚܕܐ ܗܝ ܕܚܕܐ ܗܘ ܥܕܬܐ

1. Ms. ܚܝܐ — 2. Here begins an extract in H 32 r°. — 3. H ܕܣܓܝܐܐ ܕܩܕܝܡ. — 4. H ܒܦܝܠܘܣܘܦܘܬܐ. — 5. H ܐܝܟܐ. — 6. Here the extract ends.

that the canon requires blamelessness, sought to range himself outside the priestly ministry, and in a way renounce ordination[1], and satisfy the canon. How is this endurable? tell me; and how is it anything but a result of false modesty? You write that this man has lived both with earnestness and according to the ordinances of philosophy[2], and, to speak in the language of Scripture, looks to himself[3]. If the facts of that great sin which cuts off from the priesthood or from the ministry had happened after the profession of monastic life, then there would have been reason for modesty to play its part. But, where the facts of the sin happened first, and the enrolling in philosophy followed, how is it right to feel fear where no fear is[4]? We believe, not without the divine Spirit, that the holy habit of the monastic life carries forgiveness of sins, and strips off the old man 'who is corrupted in the lusts of error', and puts on 'the new man who was created in God, in righteousness and sanctity of truth'[5], as the wise Paul somewhere said in writing. I adduce, although I am addressing those who know, in confirmation of what has been stated,

1. χειροτονία. — 2. φιλοσοφία. — 3. II John, 8(?). — 4. Ps. LII, 6. — 5. Eph., IV, 22, 24.

ܫܡܝܢܐ ܐܢܛܘܢܝܘܣ ܪܒܐ. ܡܢܐ ܓܝܪ ܐܡܪ ܗܘ ܕܬܫܥܝܬܗ ܐܫܥܝ. ܗܘ ܕܒܪ̈ܝܫ
ܟܘ̈ܡܪܐ ܐܠܗܝܐ ܐܬܢܣܝܘܣ. ܟܕ ܥܬܝܕ ܗܘܐ ܕܢܠܥܣ: ܘܩܡ ܕܢܨܠܐ ܒܫܥܬܐ ܕܬܫܥ
ܫ̈ܥܝܢ. ܐܪܓܫ ܕܐܬܥܠܝ ܡܕܥܗ. ܘܗܝ ܕܬܕܡܘܪܬܐ. ܕܟܕ ܩܐܡ ܚܙܐ ܗܘܐ ܠܢܦܫܗ.
ܐܝܟ ܗܘ ܕܠܒܪ ܡܢܗ ܗܘܐ. ܘܐܝܟ ܗܘ ܕܒܐܐܪ ܡܬܕܒܪ ܡܢ ܐܢܫܝܢ. ܘܒܬܪܟܢ
ܐܢܫܝܢ ܡܪ̈ܝܪܐ ܘܩܫ̈ܝܐ ܕܩܝܡܝܢ ܒܐܐܪ. ܘܒܥܝܢ ܕܢܟܠܘܢܝܗܝ ܕܢܥܒܪ. ܟܕ ܕܝܢ
ܗܠܝܢ ܕܡܕܒܪܝܢ ܡܩܘܡܝܢ ܗܘܘ ܠܘܩܒܠܗܘܢ. ܬܒܥܝܢ ܗܘܘ ܗܠܝܢ ܡܦܩܬ ܚܘܫܒܢܐ. ܕܐܢ
ܠܗ ܚܝܒ ܡܫܟܚܝܢ ܠܗܘܢ. ܟܕ ܒܥܝܢ ܗܘܘ ܚܘܫܒܢܐ ܕܢܥܒܕܘܢ ܡܫܐܠܬܐ ܡܢ
ܡܘܠܕܗ. ܟܠܝܢ ܗܘܘ ܗܠܝܢ ܕܡܕܒܪܝܢ ܠܐܢܛܘܢܝܘܣ ܟܕ ܐܡܪܝܢ ܠܗܠܝܢ. ܕܗ̈ܠܝܢ
ܦܫ ܕܡܢ ܡܘܠܕܗ ܚܒܐ ܐܝܬܝ ܡܪܝܐ. ܡܢ ܕܝܢ ܕܗܘܐ ܕܝܪܝܐ. ܘܐܫܬܘܕܝ ܠܐܠܗܐ.
ܡܫܟܚܝܢ ܠܡܬܒܥܘ. ܗܝܕܝܢ ܟܕ ܡܬܩܛܪܓܝܢ ܗܘܘ ܘܠܐ ܡܟܣܝܢ. ܡܚܪܪܬܐ ܗܘܬ ܠܗ
ܐܘܪܚܐ ܘܠܐ ܡܬܟܠܝܢܝܬܐ. ܘܡܚܕܐ ܚܙܐ ܢܦܫܗ ܕܩܐܡ. ܐܝܟ ܗܘ ܕܐܬܐ ܠܘܬ ܢܦܫܗ.
ܘܗܘܐ ܕܐܝܬܘܗܝ ܗܘܐ ܟܠܗ ܐܢܛܘܢܝܘܣ܀ ܡܢ ܗܕܐ ܗܟܝܠ ܦܘܩܕܢܐ ܐܠܗܝܐ
ܡܬܕܒܪܐ * ܐܢܐ. ܠܗܕܐ ܗܝ ܫܐܠܬܐ ܕܩܝܡܐ ܩܕܡܝܢ ܦܢܝܬ ܦܬܓܡܐ. ܘܡܫܪܪ ܐܢܐ ܕܝܢ
ܘܡܬܟܠܢܐܝܬ ܐܡܪ ܐܢܐ. ܕܕܝܢ ܕܐܝܬܘܗܝ ܒܬܟܝܠܘܬܐ ܗܘ ܓܒܪܐ ܢܟܦܐ. ܡܢ ܥܢܘܘܬܗ

* 228 r° b.

the vision which that heavenly man the great Antony saw. What in fact does the man who told the story of his life say, the divine Athanasius who is among the high-priests? « When he was about to eat, and had risen to pray at the 9th hour, he felt his consciousness lifted up, and (wonderful to relate!) he felt himself standing and seeing himself, as if he had been taken outside him, and as if he were being led into the air by some men, and afterwards some grievous and cruel men standing in the air and seeking to prevent him from passing. And, when the conductors opposed, these required an account to know if he were not liable to them; but, when they sought to make an account from his birth, those who were leading Antony prevented it, saying to these : 'What happened from his birth the Lord has wiped out; but you may inquire into the time since he became a monk and made profession to God'. Then upon their making charges and failing to convict, the road was made free and unimpeded before him. And immediately he saw himself standing, as if he had come to himself, and that he was again wholly Antony »[1]. Guided therefore by this divine command, I have answered the present question; and I affirm and say with confidence that that modest man

1. Vit. Ant., 65.

ܕܙܗܝܪܘܬܐ ܘܚܬܝܬܘܬܐ. ܡܛܠ ܕܒܗܝܢ ܪܘܪܒܐ ܐܘܬܪ ܠܢ. ܘܒܗ ܫܘܐܠܐ ܚܟܝܡܐ
ܘܢܟܦܐ ܒܡܠܚܐ ܫܠܝܚܝܐ ܐܨܪܦ. ܠܗܠܝܢ ܕܦܥܝܢ ܥܠ ܪ̈ܝܫܢܘܬܐ ܟܗ̈ܢܝܬܐ.
ܘܒܬܪ ܟܝܪܛܘܢܝܣ ܪܗܛܝܢ. ܐܝܟ ܕܠܦܢܛܣܝܐ ܘܐܝܩܪ̈ܐ ܕܥܠܡܐ. ܘܠܗܠܝܢ
ܕܦܢܝܢ ܒܪܥܝܢܐ ܐܘ ܒܫܘܒܗܪܐ ܕܗܪܟܐ. ܘܠܐ ܚܫܝܒܝܢ ܒܡܕܡ ܕܝ̈ܢܐ[1]
ܕܥܠܝܗܝܢ ܡܩܒܠܝܢܢ. ܟܕ ܡܛܐ ܝܘܡܐ ܗܘ ܕܕܝܢܐ. ܗܘ ܕܡܢ ܫܪܪܐ
ܐܬܐ. ܡܬܡܠܠܐ ܕܝܢ ܡܢ ܟܠ ܦܘܡ. ܡܢ ܙܥܘܪ̈ܐ ܕܝܢ ܡܣܬܟܝܐ. ܐܝܟ ܡܐ
ܕܙܕܩ ܕܢܣܬܟܝܐ܀

LIII G 219 r° a P 248 v°

ܕܩܕܝܫܐ ܣܐܘܝܪܐ[2] ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܩܣܪܝܐ[2] ܗܘܦܛܝܣܐ.
ܕܫܪܝܐ: ܬܘܒ ܘܕܗܕܐ ܐܓܪܬܐ. ܪܫܐ ܢܗܘܐ ܐܠܗܐ܀

ܫܦܝܪ ܕܝܢ ܘܐܝܟ ܕܠܢܫ̈ܐ ܝܐܝܢ ܕܡܘܕܝܢ ܕܚܠܬ ܐܠܗܐ ܥܒܕܐ
ܐܢܬܝ. ܟܕ ܫܐܠ[3] ܕܟܠ ܡܕܡ ܕܠܐ ܒܗܬܬܐ ܠܡܫܐܠ. ܚܕܐ ܓܝܪ ܒܠܚܘܕܝܗ̇ ܐܝܬܝܗ̇ ܗܝ[4]
ܕܡܒܗܬܐ ܠܡܒܗܬܘ. ܐܢ ܕܝܢ ܒܚܛܝܬܐ ܢܩܫ ܒܢܡܘ̈ܣܐ ܕܐܠܗܐ. ܘܢܦܠ ܬܚܝܬ

1. Ms. ܕܕܝ̈ܢܐ. — 2. Erased in G. — 3. Mss. ܗܢܝ. — 4. G om.

must retain the priestly ministry, since with his very scrupulousness and carefulness he has conferred a great benefit upon us, and by the wise and modest question has astringed with apostolic salt those who gape for priestly offices, and run after ordinations[1], like the pomp[2] and honours of the world, and those whose minds are fixed on pride or on visions of things here, and who treat as of no account the judgments which we shall receive for these things, when the day of judgment arrives, which will assuredly come, and is spoken of by every one's mouth, but is looked for by few as it should be looked for.

LIII. — Of the holy Severus from the letter to Caesaria the hypatissa[3], which begins, « Again of this letter also let God be the beginning ».

You are acting rightly and as befits women who profess religion in asking everything without shame; for there is one thing only that brings shame, if through sin we come in conflict with God's laws, and fall under the 519-38.

1. χειροτονίας. — 2. φαντασία. — 3. S. L., III, 4; IV, 10; X, 7; Anecd. Syr., II, 26 ff. See *ROC.*, VI, 470. Greek extracts from letters to Caes. are published in Cramer, Cat. in Matth. et Marc., p. 118, and S. V. N. C., IX, 731

ܕܣܒܪܬܐ ܐܠܗܝܬܐ܀ ܐ.܀[1] ܘܕܥ ܗܟܝܠ ܕܐܢܬܬܐ ܗܝ ܕܐܝܟ ܥܝܕܐ ܐܝܬܝܗ̇ ܒܡܪܕܝܬܐ
ܕܕܡܐ. ܠܐ ܙܕܩ ܠܗ̇ ܕܬܫܬܘܬܦ ܒܫܘܬܦܘܬܐ ܐܠܗܝܬܐ. ܥܕܡܐ ܕܢܦܣܘܩ ܡܐܬܝܬܐ ܕܕܡܐ܀
ܒ.܀[1] ܒܗ̇ ܒܕܡܘܬܐ. ܐܦ ܗܝ ܕܐܝܬܝܗ̇ ܡܢ ܫܘܬܦܘܬܐ ܕܡܫܟܒܐ ܢܟܦܐ[2] ܕܥܡ ܓܒܪܐ
ܢܡܘܣܝܐ. ܒܬܪܗ̇ ܕܫܘܬܦܘܬܐ. ܠܐ ܐܝܬܝܗ̇ * ܕܕܚܠܬ ܐܠܗܐ. ܕܠܝܘܡܬܐ[3] ܕܬܣܒ
ܐܟܘܠܬܐ ܡܢ ܬܪܣܝܬܐ ܗܝ ܕܝܬܝܪ ܡܢ ܟܠ ܐܪ̈ܙܝܢ. ܗܠܝܢ ܓܝܪ ܠܟܠ ܕܕܚܠܬܐ ܐܠܗܝܬܐ[4]
ܘܠܗܘ ܦܘܠܚܢܐ ܕܐܠܗܐ. ܡܘܣܦܢ ܕܚܠܬܐ ܘܢܗܝܪܘܬܐ ܕܚܙܬܐ ܠܒܢ̈ܝܢܫܐ܀ ܒܦܘܩ̈ܕܢܐ ܓܝܪ
ܫܠܝܚ̈ܝܐ ܥܠ ܐܪܡܠܬܐ ܗܝ ܕܡܬܩܝܡܐ ܒܥܕ̈ܬܐ. ܟܕܘ ܕܐܝܟ ܗܕܐ ܟܬܝܒ.
ܒܬܪ ܕܝܢ ܕܬܥܘܠ[5] ܐܝܟ ܕܐܬܐܡܪ. ܠܐ ܬܬܪܦܐ ܒܡܕܡ. ܐܠܐ ܬܗܘܐ ܡܬܝܚܕܐ. ܡܛܠ
ܨܠܘ̈ܬܐ ܫܠܝ̈ܬܐ[6]. ܫܬܐܣܬܐ ܓܝܪ ܕܩܕܝܫܘܬܐ ܘܕܚ̈ܝܐ: ܠܐܪܡܠܬܐ ܕܐܝܟ ܗܕܐ.
ܡܫܬܘܚܕܘܬܐ ܐܝܬܝܗ̇. ܒܐܢܫ ܓܝܪ ܠܐ ܨܒܬ. ܐܠܐ ܒܐܠܗܐ ܕܐܠܗ̈ܐ. ܒܐܒܐ ܕܒܫܡܝܐ.
ܒܙܒ̈ܢܐ ܕܝܢ ܡܬܚܡ̈ܐ. ܬܫܒܚ ܡܢܗ̇ ܘܠܗ̇. ܒܠܠܝܐ ܘܒܨܦܪܐ. ܐܢ ܬܗܘܐ ܒܕܫܬܐ.
ܒܥܕܬܐ ܬܩܘܐ. ܠܡܕܒܚܐ ܕܝܢ[1] ܠܐ ܬܬܩܪܒ. ܠܘ ܕܐܝܬܝܗ̇ ܛܡܐܬܐ. ܐܠܐ ܡܛܠ
ܕܐܝܩܪܐ ܠܗ ܐܝܬ ܠܡܕܒܚܐ܀ ܐܝܠܝܢ ܕܝܢ ܕܠܐ ܡܛܠ ܗܢܐ[1] ܡܣܬܒܪ[7] ܦܬܓܡ̈ܐ

1. G om. — 2. P om. — 3. P ܕܠܝܘܡܬܐ. — 4. G ܠܗ ܕܚܠܬܐ. — 5. G ܕܬܥܘܠ. — 6. P ܫܠܝ̈ܬܐ. — 7. P ܐܦ ܩܕܡ.

judgment of divine wrath. I. Know therefore that a woman who has the usual flow of blood ought not to communicate in the divine communion till the blood ceases to come. II. On the same principle, in the case of one also who has held the chaste intercourse of the couch with a lawful husband, after the same intercourse, it is not in accordance with religion that she should for the space of a day receive the most mysterious food : for these things increase men's awe and clearness of vision as regards the practice of religion and the worship of God.

In the apostolic injunctions something like this is written about a widow who is appointed in the churches : « But, after she enters upon her functions, as has been said, let her not be concerned with anything, but be alone, for the purpose of undisturbed prayers; for to such a widow solitude is a foundation of holiness and of life : for she has had no pleasure in anyone else but the God of gods, the Father in heaven. But at stated times let her give praise apart, at night and in the morning. If she have a menstruation, let her remain in the church, but not approach the altar; not that she is polluted, but because honour is due to the altar »[1]. For the sake

1. Test. Dom., I, 42.

ܕܛܘܒܬܢܐ ܘܩܕܝܫܐ ܛܝܡܬܐܘܣ[1]: ܗܘ ܪܒܐ ܐܦܝܣܩܘܦܐ * ܕܐܠܟܣܢܕܪܝܐ. ܗܘ * P 249 r°
ܕܒܙܒܢܐ ܕܣܘܢܗܕܘܣ[2] ܕܡܐܐ ܘܚܡܫܝܢ ܐܦܝܣܩܘܦܐ ܐܝܬܘܗܝ ܗܘܐ. ܕܡܠܦܢܘܬܐ
ܒܡܕܪܫܬܐ ܕܟܘܠܗܝܢ ܕܐܝܟ ܗܠܝܢ ܐܝܟ ܫܠܝܚܐ ܟܬܒ ܠܢ. ܘܡܛܠ ܗܕܐ
ܕܡܩܕܡܐ ܦܩܕܐ. ܗܟܢ ܦܩܕ:[3] ܫܘܐܠܐ ܕܚܡܫܐ[4]. ܐܢܗܘ ܕܐܢܬܬܐ ܬܗܘܐ ܥܡ
ܓܒܪܗ̇ ܒܠܠܝܐ. ܠܗ̇ ܙܕܩ ܕܬܣܒ ܐܘ ܠܐ. ܦܘܢܝ ܦܬܓܡܐ[4]. ܠܐ ܙܕܩ ܕܢܣܒܘܢ
ܡܚܕܐ. ܟܕ ܫܠܝܚܐ ܡܟܪܙ. ܠܐ ܬܓܙܠܘܢ ܠܚܕܕܐ. ܐܠܐ ܐܢ ܒܫܠܡܘܬܐ ܡܛܠ
ܙܒܢܐ. ܙܒܢܐ ܕܝܢ ܐܡܪ ܗܘ ܕܒܫܘܬܦܘܬܐ. ܕܬܬܦܢܘܢ ܠܨܠܘܬܐ. ܘܬܘܒ ܠܚܕܕܐ ܟܕ
ܠܚܕܕܐ ܬܬܘܢ. ܕܠܐ ܢܢܣܝܟܘܢ ܣܛܢܐ ܡܛܠ ܪܓܬܐ ܕܠܐ ܡܣܝܒܪܢܘܬܟܘܢ. ܘܬܘܒ
ܫܘܐܠܐ ܕܫܒܥܐ[4]: ܐܢܗܘ ܕܐܢܬܬܐ ܡܗܝܡܢܬܐ ܚܙܬ ܗܝ ܕܢܫܐ ܕܡܥܕ[ܢ] ܕܢܫܐ. ܠܗ̇
ܙܕܩ ܕܬܬܩܪܒ ܠܐܪ̈ܙܐ ܒܗ ܒܝܘܡܐ. ܐܘ ܠܐ. ܦܘܢܝ ܦܬܓܡܐ[4]. ܠܐ ܙܕܩ ܒܝܘܡܐ ܕܬܬܕܟܐ:
ܙܕܩ ܠܗ̇ ܗܟܝܠ ܠܐܢܬܬܐ ܕܚܝܠܬ ܐܠܗܐ ܕܥܬܝܕܐ ܕܬܣܒ ܡܢ ܫܘܬܦܘܬܐ ܐܠܗܝܬܐ.
ܕܬܩܕܘܡ ܬܬܛܝܒ ܡܢ ܩܕܡ ܗܘ ܝܘܡܐ. ܘܡܢ ܡܫܟܒܐ ܢܡܘܣ[ܝܐ] ܬܪܚܩ. ܠܐܝܩܪܐ
ܕܦܓܪܐ ܘܕܡܐ ܕܐܠܗܐ:

1. P ܛܝܡܬܐܘܣ ܩܕܝܫܐ ܕܛܘܒܢܐ. — 2. P ܕܣܘܢܗܕܘܣ. — 3. Instead of the following P has ܘܗܘ ܫܐܠܐ ܕܚܡܫܐ ܘܗܘ ܕܡܐܐ ܕܛܝܡܬܐܘܣ. — 4. In red.

of confirmation we have also adduced the answers of the blessed and saintly Timothy, the great bishop of Alexandria, who was at the time of the synod of the 150 bishops, which in giving instruction on such matters write for us in agreement with the apostles, and on the present point enjoin as follows : *Question V;* if a woman be with her husband at night, whether she ought to receive or not. *Answer.* « They ought not to receive immediately, since the apostle cries : 'Deprive not one another, unless it be by consent for a time' (by 'time' he means that which is occupied with communion), 'that ye may devote yourselves to prayer, and come together again, lest Satan tempt you concerning the lust of incontinence' » : and again : *Question VII;* if a believing woman see that which is customary among women, whether she ought to approach the mysteries on the same day, or not. *Answer.* « A religious woman therefore who is about to receive of the divine communion ought to prepare herself beforehand before that day, and abstain from the lawful couch, in honour of the body and blood of God »[1].

1. *P. G.*, XXXIII, 1300.

LIV
O 82 v°.

ܡܢ ܐܓܪܬܐ ܕܩܕܝܫܐ ܣܘܝܪܘܣ ܦܛܪܝܪܟܐ ܕܐܢܛܝܘܟܝܐ ܠܘܬ ܩܣܪܝܐ ܗܘܦܛܝܣܐ. ܕܐܝܬܝܗ̇
ܫܘܪܝܗ̇ ܗܢ ܡܠܝܢ ܕܐܬܡܠܠ ܠܝ ܡܢ ܡܪܒܝܢܘܬܐ ܪܚܡܬ[1]
ܐܠܗܐ ܕܝܠܟܝ܀

ܛܟܣܐ ܕܬܫܡܫܬܐ ܕܝܠܝ ܣܘܝܪܘܣ. ܗܘ ܕܒܦܠܣܛܝܢܝ ܘܒܐܢܛܝܘܟܝܐ ܐܘܦ
ܕܡܐ ܠܝܘܡܐ ܡܙܡܪܝܢ܀

ܐܩܘܠܘܬܝܐ[2]܀

ܬܫܡܫܬܐ ܕܠܠܝܐ ܘܕܪܡܫܐ. ܛܟܣܐ ܕܝܢ ܗܘ ܕܬܫܒܚܬܐ ܘܕܙܡܝܪܬܐ:
ܨܒܐ ܐܢܐ[3] ܕܬܐܕܥ ܡܪܒܝܢܘܬܟܝ ܪܚܡܬ ܠܐܠܗܐ. ܕܐܚܪܢܐܝܬ ܦܝ[4] ܠܘܬ ܡܨܪ̈ܝܐ:
ܐܚܪܢܐܝܬ ܕܝܢ ܠܘܬ ܦܠܣܛܝܢܝ̈ܐ [ܘ]ܦ[ܘ]ܢܝܩܝ̈ܐ. ܐܚܪܢܐܝܬ ܕܝܢ ܠܘܬ
ܣܘܪ̈ܝܝܐ ܐܬܢܛܪ. ܐܝܟ ܥܝܕܐ ܗܘ ܕܐܫܬܠܡ ܡܢ ܫܘܪܝܐ. ܒܟܠܚܕ ܡܢ ܩܠܝܡ̈ܐ.....[5]

1. Ms. ܕܪܚܡܬ. — 2. Ms. ܐܩܘܠܘܬܝܐ. — 3. Ms. ܐܢܬ. — 4. Ms. ܡܢ. — 5. Here the text breaks off in consequence of the loss of a leaf or more.

LIV. — From the letter of the holy Severus, patriarch of Antioch, to Caesaria the hypatissa, the beginning of which is « The words that were addressed to me by your God-loving highness ».

[The order of service of me, Severus, in Palestine and in Antioch they continue to sing even down to this day.

The office[1].

519-38. The service of night and evening][2]. But I wish your God-loving highness to know that the order of hymns and odes has been preserved in one form among the Egyptians, in another among the Palestinians and Phoenicians, and in another among the Syrians, according to the custom that has been handed down from the beginning in each of the regions.....[3]

1. ἀκολουθία. — 2. The fragment down to this point can hardly belong to a letter of Sev., and is probably a gloss. — 3. κλίμα. Here the ms. breaks off.

LV
M 184 r°

ܕܩܕܝܫܐ ܣܘܝܪܐ܆ ܡܢ ܗܘܦܘܡܢܣܛܝܩܘܢ (sic) ܕܥܣܪܝܢ ܘܚܕ
ܠܘܬ ܩܣܪܝܐ ܗܘܦܛܝܣܐ܀

ܡܛܠ ܕܝܢ ܡ̈ܠܟܐ. ܫܡܥܘܢ[1] ܡܫܥܝܬܐ ܕܣ̈ܒܐ ܩܕ̈ܝܫܐ ܕܐܫܬܠܡܬ[2] ܘܡܛܬ
ܠܘܬܢ. ܐܡܪܘ ܓܝܪ. ܕܬܐܘܕܘܣܝܘܣ ܡܠܟܐ ܕܚܠ ܐܠܗܐ. ܫܕܪ ܐܢܫ ܒܛܘܫܝܐ
ܠܘܬ ܐܒܐ ܢܣܬܘܪܐ ܣܒܐ ܠܒܝܫ ܐܠܗܐ ܟܕ ܡܬܟܫܦ ܡܢܗ. ܕܢܨܠܐ ܕܢܬܝܗܒ ܠܗ
ܒܪܐ ܕܟܪܐ. ܘܒܝܘܡܐ ܗܘ ܕܒܗ ܡܛܐ ܠܘܬ ܡܥܡܪܗ ܕܒܡܕܒܪܐ ܗܘ ܕܐܫܬܕܪ. ܓܕܫ.
ܕܢܥܢܕ ܗܘ * ܣܒܐ ܩܕܡ ܬܪܬܝܢ ܐܘ ܬܠܬ ܫ̈ܥܝܢ. ܘܟܕ ܢܩܫ ܒܬܪܥܐ ܗܘ ܓܒܪܐ.
ܡܚܕܐ ܩܡ ܗܘ ܣܒܐ. ܘܝܬܒ ܐܝܟ ܥܝܕܗ ܥܠ ܦܘܠܚܢܗ ܕܣܝܪܐ ܕܡܢ ܛܪ̈ܦܐ
ܕܕܩ̈ܠܐ. ܘܐܡܪ ܠܬܠܡܝܕܗ ܐܥܠ ܗܘ ܕܢܩܫ. ܘܟܕ ܗܘ ܥܠ ܐܡܪ ܠܗ. ܐܡܪ
ܠܬܐܘܕܘܣܝܘܣ. ܡܛܠ ܕܪܚܡ ܠܟ ܐܠܗܐ ܠܐ ܝܗܒ ܠܟ ܡܠܐܟܝܢ. ܡܢ ܒܬܪ
ܓܝܪ ܡܠܟܘܬܟ. ܥܬܝܕܐ ܗܝܡܢܘܬܐ ܕܬܬܪܘܦ. ܘܗܝܡܢܘܬܗ ܕܢܣܛܘܪܝܣ ܬܬܟܫܪ.
ܘܠܐ ܨܒܐ ܐܠܗܐ ܕܡܢ ܙܪܥܟ ܬܗܘܐ ܒܝܫܬܐ. ܡܠܐܟܝܢ[3] ܕܝܢ ܡܫܡܗܝܢ ܐܓ̈ܘܦܛܝܐ

* 184 v°

1. Ms. ܫܡܥܘ. — 2. Ms. ܘܐܫܬܠܡܬ. — 3. Ms. ܡܐܠܟܝܢ; see above.

LV. — Of the holy Severus from the 21st hypomnestikon to Caesaria the hypatissa.

519-38.

But, as to the kings, hear a story of the holy old men that has been transmitted and has come down to us. They said that the religious king Theodosius sent someone secretly to father Nisthora[1] the God-clad old man, begging of him to pray that a male child might be given him : and, on the day on which the messenger reached his cell in the desert, it happened that that old man died two or three hours before; and, when that man knocked at the door, immediately the old man rose up and sat down according to his custom to make a rope[2] of palm-leaves; and he said to his disciple, « Bring in the man who knocked » : and when he came in he said to him, « Say to Theodosius, 'Because God loves you, he will not give you a *malakion;* for after your reign the faith shall be corrupted, and the faith of Nestorius shall prevail, and God does not wish the evil to be done through your seed' » (The Egyptians call a male infant *malakion,* as the Byzantines call it *philika-*

1. *P. G.*, LXV, 305; Jo. Cass., Conl. XIV, XV. — 2. σειρά.

ܠܛܘܡܣܐ ܕܒܪܐ. ܐܬܪܐ ܕܩܘܪܝܛܐ ܦܠܣܛܝܢܘ̈. ܘܟܕ ܢܦܩ ܗܘ ܓܒܪܐ. ܬܘܒ
ܐܬܪܡܝ ܗܘ ܣܒܐ ܘܕܡܟ. ܘܫܢܝ ܠܘܬ ܐܠܗܐ. ܗܢܐ ܕܝܢ ܐܒܐ ܢܣܛܘܪܐ ܛܒܝܒܐ
ܐܫܬܡܥ ܗܘܐ. ܐܝܟܢܐ ܕܒܣܓܝܐܬܐ ܡܢ ܟܬ̈ܒܐ ܕܡܫܬ̈ܥܝܬܐ ܕܩܕ̈ܝܫܐ ܣܒ̈ܐ ܡܬܡ̈ܠܠܢ
ܘܡܠ̈ܠܘܗܝ. ܥܠ ܗܕܐ ܗܟܝܠ ܕܡܫܬܪܝܐ ܕܟܠܩܝܕܘܢ ܐܚܝܕܐ. ܠܐ ܡܫܟܚ ܕܢܘܠܕ
ܡܠܟܐ ܒܢ̈ܝܐ. ܐܘ ܟܕ ܢܘܠܕ ܢܫܒܘܩ ܡܠܟܘܬܐ ܠܒܪܗ. ܘܗܕܐ ܐܦ ܩܕܡ ܐܡܪܘ ܩܕ̈ܝܫܐ
ܡܩܕܡ ܐܡܪܘ. ܘܒܝܘܡܬܗ ܕܠܐܘܢ ܡܠܟܐ ܒܗ ܒܢܣܝܢܐ ܚܙܝ. ܠܐܘܢܛܪܝܘܣ ܓܝܪ ܗܘ
ܙܥܘܪܐ ܐܦ ܩܣܪ ܐܬܥܒܕ. ܘܡܝܬ ܡܘܬ ܐܘܥܢܐ. ܘܠܐ ܒܙܒܢܗ ܩܕܡ ܐܒܘܗܝ. ܣܪܝܩܐܝܬ
ܗܟܝܠ ܛܥܐ ܗܘ ܕܡܛܥܐ ܠܢܦܫܗ܀

LVI
F 54 v°.

ܕܡܪܝ ܣܐܘܪܐ ܠܘܬ ܩܣܪܝܐ ܗܘܦܛܝܣܐ܆ ܡܛܠ ܡܦܩ
ܒܪܘܚܐ ܕܥܠ ܕܚܠܬܐ ܘܡܪܟܢܘܬܐ ܕܝܠܗ. ܘܕܗܘܝ (sic) ܕܢܕܚܠ
ܐܡܬܝ ܕܗܘܐ ܕܢܣܝܘܢܐ ܢܩܦܢ ܠܢ܆ ܡܥܒܕܢܘܬܐ
ܐܓܪܐ ܕܐܝܬܝܗ܆ ܘܫܘܕܥܐ ܕܚܘܒܐ ܕܐܠܗܐ܀

ܕܘܝܕ ܗܘ ܡܠܟܐ ܘܪܚܡ ܠܐܠܗܐ ܘܢܒܝܐ: ܗܘ ܕܡܢ ܟܠܗܘܢ ܒܢܝܢܫܐ ܡܟܝܟ
ܗܘܐ: ܟܕ ܫܐܘܠ ܐܙܝܢ ܠܟܠܩܘܒܠܗ ܬܪܬܝܢ ܙܒܢܝܢ: ܥܡ ܚܝ̈ܠܐ ܣܓܝ̈ܐܐ ܘܩܪ̈ܒܬܢܐ

rion) : and, when that man had gone out, that old man again lay down and fell asleep and departed to God. This father Nisthora was a celebrated man, so that his words are recorded in several of the books which contain tales of the holy old men. So long therefore as the synod of Chalcedon is in force, it is impossible for a king to beget sons[1], or, if he beget one, to leave the kingdom to his son. And this was both foretold by those holy men, and in the days of Leo the king proved by experience : for Leontarius the younger was actually created Caesar, and died an untimely death before his father[2]. Vainly therefore does he err who deceives himself.

LVI. — Of Mar Severus to Caesaria the hypatissa, by way of defence for his own fear and timidity, and that to fear when it has happened that trials beset us works a reward and is a mark of love of God.

519 (?).

David that king and lover of God and prophet, who was more humble than all men, when Saul had twice armed himself against him, with many

1. This passage is quoted by John of Nikiu, *Notices et extraits des mss.*, XXIV, I, 564, 581. The words which follow on p. 581 are quite different from our text, and are perh. not part of the citation. I owe the ref. to M. Nau. Cf. also *ibid.*, p. 502. — 2. If Leo's grandson is meant, this is false.

ܡܙܝܢܐ ܡܬܟܬܫܢܐ: ܡܢ ܐܬܬܐܚܕ ܒܙܢܐ ܡܕܡ: ܠܘ ܒܠܚܘܕ ܐܫܬܘܙܒ ܬܡܝܗܐܝܬ
ܡܢ ܩܝܢܕܘܢܘܣ ܗܘ ܕܚܕܪ ܗܘܐ ܠܗ: ܐܠܐ ܐܦ ܠܗܘ ܕܐܙܝܢ ܠܘܩܒܠܗ ܒܐܝܕܝܐ
ܒܠܒܗ: ܘܟܕ ܕܢܩܛܠܝܘܗܝ ܡܫܠܛ ܐܝܬܘܗܝ ܗܘܐ. ܚܣܝܢܐܝܬ ܐܬܚܝܣ ܚܣ ܥܠܘܗܝ
ܬܪܬܝܢ ܙܒܢܝܢ. ܥܠ ܗܘ ܒܥܠܕܒܒܐ ܘܩܛܘܠܐ ܕܗܟܢܐ ܚܒܝܨ ܗܘܐ ܡܬܚܪܝܢܐܝܬ
ܠܘܩܒܠܗ. ܡܒ[ܪ]ܡ [ܒܬܪ ܕ]ܩܒ[ܠ]ܐ ܕܐܝܟ ܗܢܐ ܢܣܝܢܐ: ܕܡܥܕܪܢܘܬܐ ܘܕܢܛܘܪܘܬܐ
ܕܐܠܗܐ. ܫܡܥܘ[1] ܕܐܝܟ ܐܝܠܝܢ ܡܬܪܢܐ ܘܐܡ[ܪ ܒ]ܬܪܥܝܬܗ. ܟܕ ܠܘܩܒܠ ܢܦܫܗ
ܡܬܕܪܫ ܗܘ ܥܡ ܢܦܫܗ. ܘܐܡܪ ܕܘܝܕ ܒܠܒܗ. ܗܫܐ ܐܬ[ܡܣܪ ܒ]ܝܘܡܐ ܚܕ
ܒܐܝܕܘܗܝ ܕܫܐܘܠ ܘܠܝܬ ܠܝ ܛܒܬܐ. ܐܠܐ ܐܢ ܐܫܬܘܙܒ ܠܐܪܥܐ ܕܢܘܟܪ[ܝܐ ܘܢܫ]ܬܐ.
ܘܢܬܢܝܚ ܫܐܘܠ ܡܢ ܕܠܡܒܥܝܢܝ ܒܟܠܗ ܬܚܘܡܐ ܕܐܝܣܪܐܝܠ. ܘܐܫܬܘܙܒ ܐܢܐ
ܡܢ [ܐܝܕ]ܗ[2]. ܘܩܡ ܕܘܝܕ ܘܫܬܡܐܐ ܓܒܪ̈ܝܢ ܕܥܡܗ. ܘܐܙܠ ܠܘܬ ܐܟܝܫ
ܒܪ ܡܥܟܐ [ܡ]ܠ[ܟ]ܐ ܕܓܬ.] ܘܝܬܒ ܕܘܝܕ ܥܡ ܐܟܝܫ ܒܓܬ ܗܘ ܘܓܒܪ̈ܐ ܕܥܡܗ.
ܐܝܟܐ ܗܟܝܠ ܐܝܬܝܗ ܗܘܬ ܗܝܕ[ܝܢ ܗܝ] ܩܣܪܝܐ ܡܢ ܟܠܗܘܢ ܒܗܝܡܢܘܬܐ
ܚܣܝܢܬܐ: ܐܝܟܢܐ ܕܐܦ ܠܗܿ ܕܘܝܕ ܗܘ ܕܐܝܟ ܗܠܝܢ ܡ[ܬܪܢܐ] ܗܘܐ ܘܥܒܕ ܬܐܡܪ
ܗܘܐ. ܕܠܐܝܟܐ ܥܪܩ ܐܢܬ ܐܘ ܢܒܝܐ. ܡܛܠܗܢ ܛܒܐ[3] ܐܝܬ ܠܡܗܝܡܢܐ [ܪܗ]ܛܬ

1. Ms. ܫܡܥܘ. — 2. The space seems to need a longer word. *LXX* ἐκ χειρὸς αὐτοῦ. — 3. Ms. ܛܒܝܢ.

thousands of armed men and warlike soldiers, and, after being in a way caught, he not only escaped in a marvellous manner from the danger[1] which surrounded him, but even captured with his hands the man who had armed himself against him, and he had it in his power to kill him, mercifully spared him twice, that enemy and murderer who was so ferociously set against him. And yet, [after] he had received such an experience of God's support and protection, hear what kind of things he meditates and says [in] his mind when he is debating with himself. « And David said in his heart, ' Now shall I [be delivered] one day into Saul's hands and there is nothing good for me, unless I escape to the land of aliens, and Saul cease searching for me through the whole border of Israel, and I escape from his [hand] '. And David arose and the 600 men who were with him; and he went to Achish son of Maacah, [King of Gath]; and David settled with Achish in Gath he and his men »[2]. Where therefore was then Caesaria the strongest of all persons in faith, in order that she might have said to David also who was [meditating] and doing such things, « Whither flee you, O prophet? Rather[3]

1. κίνδυνος. — 2. I Reg., XXVII, 1-3. — 3. μᾶλλον.

[ܘܡܪ]ܡܘܡܢܝܬܐ ܕܐܠܗܐ. ܗܝ ܕܦܪܩܬܟ ܘܐܫܠܡܬ ܒܐܝܕܝܟ ܕܝܠܟ. ܠܗܘ
ܣܩܘܒܠܐ ܘܒܥ[ܠܕܒܒ]ܐ. ܚܘܫܒܐ ܕܠܐ ܗ[ܝܡܢܘ]ܬܐ ܐܬܚܝܠܘ[1] ܒܟ. ܘܕܐܪܥܐ ܚܝܠܐ
ܠܡܬܪܡܪܡܢܘ ܐܪܥܐ ܕܚܝܠܬܢܘܬܗ ܕܗܘ ܡܬܪܚܨܐ ܛܒܐ ܠܢܛܘܪܬܐ ܕܝܠܟ. ܡܢ ܗܝ
ܕܐܟܝܫ ܒܪܒܪܝܐ܀ ܡܬܛܥܐ ܐܢܐ ܠܟ ܕܡܠܝ̈ ܠܟ ܩܠܐ ܗܠܝܢ ܕ....ܐܢܬ ܒܪܘܚܐ
ܩܕܝܫܐ ܡܙܡܪ ܐܢܬ. ܗܠܝܢ ܕܐܢܐ ܡܗܝܡܢܐ ܐܢܐ ܕܪܗܛܝ̈ܢ. ܕܣܓܝܐܝܢ ܐ̈ܘܠܨܢܝܗܘܢ
ܕܙܕܝ̈ܩܐ. ܘܡܢ ܟܠܗܘܢ ܢܦܪܘܩ ܐܢܘܢ ܡܪܝܐ. ܢܛܪ ܡܪܝܐ ܠܟܠܗܘܢ ܓܪ̈ܡܝܗܘܢ ܕܠܗܘܢ.
ܘܚܕ ܡܢܗܘܢ ܠܐ ܢܬܬܒܪ. ܘܬܘܒ ܢܦܪܘܩ ܡܪܝܐ ܢܦܫܐ ܕܥܒ̈ܕܘܗܝ܀ ܠܘܬ ܗܠܝܢ
ܗܟܢܐ ܐܡܪ ܗܘܐ ܕܘܝܕ. ܫܡܥܝ ܒܪܬܝ ܘܚܙܝ ܘܐܪܟܢܝ ܐܕܢܟܝ. ܝܕܥ ܐܢܐ[2] ܠܚܝܠܐ ܕܡܙܡܘܪ̈ܬܐ
ܗܠܝܢ ܪ̈ܘܚܢܝܬܐ ܕܡܢܝ ܐܬܙܡܪ̈. ܝܬܝܪ ܡܢܟ. ܐܠܐ ܝܕܥ ܐܢܐ ܠܐܠܗܐ ܕܟܠ. ܗܘ
ܕܠܒܪ ܡܢ ܟܠ ܣܒܪܐ ܚܛܦ ܡܢ ܟܠ ܩܝܢܕܘܢܘܣ ܠܥܒ̈ܕܐ ܕܝ̈ܠܢܝܐ ܕܝܠܗ܆ ܘܬܘܒ
ܟܕ ܡܕܪܫ ܫܒܩ ܠܗܘܢ܆ ܕܒܡ̈ܠܟܐ ܕܡܢ ܚܘ̈ܫܒܐ ܐ̈ܢܫܝܐ ܢܬܡܠܟܘܢ. ܘܒܙܝ̈ܢܐ
ܕܡܢ ܟܝܢܐ. ܐܝܟ ܕܐܦ ܢܥܪܩܘܢ ܘܢܬܒܚܪܘܢ ܢܨܒܘܢ ܠܡܣܒܠ. ܘܠܐܠܗܐ ܠܐ
ܢܫܠܡܘܢ. ܘܡܕܡ ܡܢ ܗܠܝܢ ܕܡܥܝܩܝܢ ܠܗ ܢܥܒܕܘܢ. ܐܢ ܣܟܪ ܕܝܢ ܟܠ

1. Ms. ܐܬܚܝܠܘ. — 2. Ms. om.

you are forgetting God's [high and] constant right hand, which saved you and delivered that adversary and foeman into your hands, faithless thoughts have gained control of you »; and, « The land of the mightiness of that Exalted one is more worthy of confidence for your protection than that of Achish the barbarian. It seems to me that the words escape your memory which you yourself ... sing by the Holy Spirit, which, I believe, run : 'Many are the tribulations of the righteous, and the Lord will deliver them out of them all. The Lord preserveth all their bones, and not one of them shall be broken'; and again, 'The Lord will deliver the souls of his own bondmen'[1] »? In answer to these things David would say, « Listen, my daughter, and incline thine ear'[2]. I know the purport of the spiritual songs that were sung by me better than you : but I also know the God of all, who beyond all hope snatches his own peculiar bondmen out of all dangers[3], and again, exercising them, also leaves them to adopt plans derived from human thoughts, and weapons drawn from nature, in order that they may also flee and choose to suffer everything, and not betray God, and do aught that distresses him. If we trusted to his help and were incapable of falling, not weakening in

1. Ps. XXXIII, 20, 21, 23. — 2. Id., XLIV, 11. — 3. κίνδυνοι.

ܒܐܘܪܚܐ ܕܡܠܬܗ ܠܐܒܝܠܝܢ ܗܘܝܢ: ܠܐ ܡܬܦܪܥܢܐ ܗܘܝܢ: ܟܕ ܐܦܠܐ ܡܕܡ ܡܢ ܢܦܫܢ[1]
ܡܬܬܪܡܝܢ ܗܘܝܢ ܐܘ ܐܚܪܢܐ ܦܠܚܝܢ ܗܘܝܢ. ܕܠܐ ܐܬܪܐ ܐܫܬܐܪ ܗܘܐ ܟܕ
ܡܬܟܬܪܐ. ܡܛܠܗܝ ܕܝܢ ܐܦܠܐ ܐܬܪܐ ܐܝܬ ܗܘܐ ܠܡܥܒܕ ܟܠ ܡܕܡ ܘܠܐ ܡܕܡ.
ܐܘ ܡܢܗ ܕܝܢ ܡܢ ܢܨܚܢܐ ܠܡܚܘܝܘ܀ ܡܛܠ ܗܕܐ ܗܟܝܠ ܡܘܫܐ ܗܘ ܪܒܐ
ܕܚܠ ܗܘܐ ܡܢ ܡܠܟܐ ܕܡܨܪܝܢ ܘܥܪܩ. ܘܬܘܬܒܐ ܗܘܐ ܒܐܪܥܐ ܕܡܕܝܢ ܐܪܒܥܝܢ
ܫܢܝܢ. ܘܬܘܒ ܗܦܟ ܠܡܨܪܝܢ. ܘܕܚܠܐ ܡܥܒܪ ܠܗ ܠܘܬ ܡܠܟܐ ܟܠܗ ܡܠܟܐ.
ܘܠܥܠܝܐ ܩܫܝܐ ܗܘܐ ܠܒܗ ܘܡܪܝܐ ܘܠܐ ܡܬܛܦܝܣܢܐ. ܟܕ ܐܬܘܬܐ ܗܠܝܢ *[ܡܛܠ]ܕܬܕܡܪܬܐ[ܐ.
ܘܗܝ] ܦܝ ܐܠܗܘ ܗܘܐ ܕܡܬܪܘܬܗ ܕܡܘܫܐ. ܚܕܐ [ܗܝ] ܕܥܪܘܩܝܗ ܗܘ ܕܥܪܩ:
ܡܛܠ ܕܠܒܢܝ ܥܡܗ ܗܢܘܢ ܕܡܬܥܠܒܝܢ ܗܘܘ: ܢܥܒܕ ܥܘܕܪܢܐ ܟܐܢܐ. ܗܕܐ ܕܝܢ
ܐܠܗܘ ܗܘܬ. ܕܚܝܠܬܢܘܬܗ ܕܐܠܗܐ: ܡܬܚܘܝܢܘܬܐ ܕܬܕܡܪܬܐ ܗܠܝܢ ܪܘܪܒܬܐ܀
ܘܐܠܝܐ ܕܝܢ ܗܘ ܢܒܝܐ: ܟܕ ܕܚܠ ܡܢ ܠܡܘܡܬܐ ܕܐܝܙܒܠ ܐܢܬܬܐ ܕܗܘ ܐܣܘܛܐ
ܘܪܫܝܥܐ. ܥܪܘܩܐ ܐܝܬܘܗܝ ܗܘܐ. ܗܘ ܕܠܥܢܢܐ ܐܣܪ ܠ"ܓ ܫܢܝܢ ܘܝܪ̈ܚܐ ܫܬܐ.
ܘܒܒܨܘܪܬܐ ܡܒܝܫ ܗܘܐ ܠܐܪܥܐ. ܘܬܘܒ ܒܡܠܬܐ ܐܚܬ ܗܘܐ ܡܛܪܐ܀ ܐܠܐ ܐܦ
ܦܘܠܘܣ ܗܘ ܪܒܐ ܒܐܬܘܬܐ ܘܬܕܡܪ̈ܬܐ. ܡܢ ܬܠܡܝܕ̈ܐ ܗܢܘܢ ܕܒܕܪܡܣܘܩ

1. Ms. ins. ܟܕ.

anything of ourselves or contributing anything, the virtue would be without reward; or rather[1] there would be no room at all to perform anything whatever, or to show any kind of success ».

For this reason therefore Moses the great was afraid of the king of Egypt and fled, and became a sojourner in the land of Midian for 40 years, and again he returned to Egypt, and transfers the fear to the king, and he chastised that obstinate and disobedient man with plagues by means of the marvellous signs. [And the one] was the effect of the virtue of Moses, that is [the affair] of the flight by which he fled, in order to bring just help to his countrymen who were being oppressed, while the other was the effect of the mightiness of God, the display of the great wonders.

And Elijah the prophet, fearing the threat of Jezebel, the wife of that prodigal[2] and impious man, was a fugitive, he who bound the clouds for three years and six months, and dried up the land with drought, and again by a word brought down rain. But Paul also, the great in signs and wonders, was let down from the wall in a basket[3] by the disciples in Damascus

1. μᾶλλον. — 2. ἄσωτος. — 3. σπυρίδα.

ܠܐܦܣܢܝܐ ܡܢ ܩܘܪܐ ܐܬܦܢܝ ܘܥܪܩ. ܐܡܬܝ ܕܨܒܝܢ ܗܘܘ ܝܗܘܕܝܐ ܕܢܩܛܠܘܢܝܗܝ.
ܘܠܐ ܐܡܪܘ ܗܢܘܢ ܕܗܢܝܐܝܬ ܫܡܥܝܢ ܗܘܘ ܠܡܠܦܢܘܬܗ ܕܝܠܗ. ܢܩܘܐ ܠܘܬܢ
ܡܠܦܢܐ ܐܝܟܢܐ ܕܠܬܘܪܓܡܐ ܗܘ ܗܢܝܐ ܘܚܠܝܐ ܢܫܡܥ. ܕܒܐܝܕܘܗܝ ܡܥܪܩ ܟܒܝܫܐ
ܐܝܠܐ ܠܪ̈ܚܫܐ ܐܪ̈ܣܢܐ ܡܚܒܠܐ. ܠܫ̈ܐܕܐ ܐܡܪ ܐܢܐ ܘܠܪ̈ܘܚܐ ܒܝܫ̈ܬܐ ܗܠܝܢ ܣܩ̈ܘܒܠܝܬܐ
ܘܡܬܚܪ̈ܝܢܝܬܐ[1] ܠܘܩܒܠ ܦܘܪܩܢܐ ܕܒܢܝ̈ܢܫܐ܀

ܒܬܪ ܐܚܪ̈ܢܝܬܐ܀

ܘܐܦ ܡܪܢܐ ܗܘ ܡܥܕܪܢܐ ܕܚ̈ܝܠܐ: ܠܘ ܕܝܢ ܡܠܦܢܐ ܕܕܚܠܬܢܘܬܐ ܐܝܬܘܗܝ ܗܘܐ.
ܐܡܪ ܗܘܐ ܕܐܡܬܝ ܕܪܕܦܝܢ ܠܟܘܢ ܒܡܕܝܢܬܐ ܗܕܐ. ܥܪܘܩܘ ܠܟܘܢ ܠܐܚܪܬܐ. ܟܕ ܨܒܐ
ܕܠܐ ܢܬܬܟܠ ܥܠ ܚܝܠܐ ܕܝܠܢ. ܡܛܠܗܝ ܕܝܢ ܕܢܗܘܐ ܒܘܛܠܢ ܕܗܠܝܢ. ܘܐܡܬܝ
ܕܢܩܘܡܘܢ ܥܠܝܢ ܕܢܣܝܘܢܐ ܒܝܕ ܗܘ ܡܦܣ. ܗܝܕܝܢ[2] ܡܟܝܠ ܕܢܬܟܬܫ ܓܢܒܪܐܝܬ
ܙܕܩ܀

LVII
H 32 r°.

ܕܛܘܒܢܐ ܡܪܝ ܣܘܝܪܐ ܡܛܠ ܟܝܪܘܛܘܢܝܐ܀

ܢܣܝܘܢܐ ܕܟܝܪܛܘܢܝܐ ܫܪܝܪܬܐ. ܠܘ ܗܘ ܕܡܘܬܒܐ ܐܝܬܘܗܝ. ܐܠܐ ܐܚܝܕܘܬܐ
ܕܗܝܡܢܘܬܐ ܬܪܝܨܬܐ ܕܠܘܬ ܐܠܗܐ܀

1. Ms. ܘܡܬܚܪ̈ܝܢܝܬܐ. — 2. Ms. ܗܝ ܕܝܢ.

and fled, when the Jews wanted to kill him; and those who took pleasure in hearing his teaching did not say, « Let the teacher stay with us that we may hear his very pleasant exposition, by means of which he causes the venomous reptiles to flee like a stag » (I mean the demons and evil spirits that are envious and hostile against the salvation of men).

(*After other things*). And the Lord also, the Giver of powers, not being a teacher of timidity, said, « When they persecute you in this city, flee ye to another » [1], wishing us not to trust in our own strength, but rather [2] be anxious about such things, and, when at his permission conditions of trial beset us, then indeed we must fight bravely.

LVII. — Of the blessed Mar Severus, concerning ordination [3].

The test of true ordination [3] is not the matter of the see, but holding the right faith in God.

1. Matth., x, 23. — 2. μᾶλλον. — 3. χειροτονία.

ܕܠܘܬ ܙܢܘܒܝ܀ LVIII N 203 v°

ܗܘ ܕܝܢ ܕܚܣܝܪ ܡܢ ܚܟܡܬܐ * ܘܡܝܬܪܘܬܐ ܠܬܚܬ ܡܘܡܐ ܐܝܬܘܗܝ. ܗܘ
ܕܝܢ ܕܠܬܚܬ ܡܘܡܐ ܐܝܬܘܗܝ. ܠܬܚܬ ܚܛܝܬܐ ܐܝܬܘܗܝ܀ * 204 r°.

ܡܢ ܕܠܘܬ ܐܢܕܪܐܐ ܩܫܝܫܐ܀[1] LIX N 203 v°.

ܗܘܢܐ ܕܝܢ ܕܝܩܝܪ ܒܟܒܝܕܘܬ ܫܐܕܐ. ܠܐ ܡܩܒܠ ܡܠܬܐ ܪܘܚܢܝܬܐ ܩܕܡܝܬܐ܀

ܕܡܪܝ ܣܘܝܪܐ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܝܘܚܢܢ ܐܪܟܡܢܕܪܝܛܐ
ܕܒܝܬ ܡܪܝ ܚܢܢܝܐ܀ LX F 24 v°.

ܟܕ ܝܠܦܬ ܕܫܢܝ ܘܐܬܥܩܪ. ܠܐܘܢܐ ܫܡܝܢܝܐ: ܗܘ ܕܕܘܟܪܢܗ ܒܩܘܕܫܐ: ܩܫܝܫܐ[2]
ܘܪܝܫ ܕܝܪܐ ܒܪܢܝܩܝܢܐ[3]. ܗܘܐ ܦܠܓ ܡܢ ܫܡܥܐ ܕܠܒܪ. ܘܗܘܐ ܕܝܢ. ܡܢ ܐܓܪܬܗ

1. Four extracts follow, of which the first 3 can be identified in the letter to Photius and Andrew (S. L., I, 60). The last, here given, must belong to the lacuna (p. 210) or the lost end of the letter. — 2. Ms. ܕܩܘܕ (so abbr.). — 3. Ms. ܒܪ ܢܝܩܝܐ.

LVIII. — To Zenobius[1].

But he who is lacking in wisdom and virtue is under blame; and he who is under blame is under sin. 513-8.

LIX. — From the letter to Andrew the presbyter[2].

For the mind that is burdened by the dull weight of demons does not receive the spiritual first word. 519-38.

LX. — Of Mar Severus from the letter to John archimandrite of the house of Mar Hananya.

When I learned that the presbyter and archimandrite Beronician (?)[3] of saintly memory had departed and migrated to the heavenly mansions, partly from outside report, and partly from his revered letter, which at his decease

1. S. L., p. 474. — 2. Id., I, 60 : see note on text. — 3. Cf. S. V. N. C., IX, 738, where a Greek fragment of a letter to Beronician is published. The ms. here has 'Bar Nikiya'.

ܡܫܡܫܢܘܬܐ. ܗܝ ܕܐܝܟ ܒܘܪܟܬܐ ܫܒܩ ܠܝ ܒܡܫܩܠܗ. ܕܡܠܝܐ ܫܪܝܪܐܝܬ ܒܟܠܗ
ܒܘܪܟܬܐ ܪܘܚܢܝܬܐ. ܚܫܬ ܗܝܕܝܢ ܘܪܡܪܡ ܠܝ ܠܒܝ ܡܪܝܪܐܝܬ. ܘܠܐ ܒܠܚܘܕ ܐܬܐܠܠܬ
ܥܠ ܡܫܩܠܗ. ܐܠܐ ܘܐܪܝܡܬ ܥܝܢܐ ܕܪܥܝܢܝ ܥܡ ܦܓܪܐ ܠܡܪܘܡܐ. ܘܐܪܝܡܬ
ܩܠܝ ܠܘܬܗ. ܐܝܟ ܕܠܘܬ ܗܘ ܕܫܡܥ ܘܡܪܓܫ. ܐܦ ܓܝܪ ܘܡܪܓܫ ܒܫܪܪܐ.
ܐܒܝ ܐܒܝ ܡܪܟܒܬܗ ܕܐܝܣܪܐܝܠ ܘܦܪܫܘܗܝ[1] ܀

LXI
D 116 v° b.

ܕܩܕܝܫܐ ܣܘܝܪܐ ܦܛܪܝܪܟܐ. ܐܓܪܬܐ ܠܘܬ ܥܘܡܪܐ ܩܕܝܫܐ ܕܒܬܘܠܬܐ ܕܡܫܝܚܐ܀

ܗܘ ܕܝܢ ܗܘ ܐܫܟܐ ܠܟܠ ܚܕ ܡܢܗܘܢ܀

ܕܥܕܬܐ ܬܘܕܝܬܐ ܗܝ ܕܗܝܡܢܘܬܐ ܬܪܝܨܬܐ. ܠܐ ܐܢܫ ܡܢ ܗܠܝܢ ܕܒܟܪ̈ܝܣܛܝܢܐ
ܡܬܡܢܝܢ ܘܐܝܬ ܠܗ ܗܘܢܐ ܡܬܦܠܓ. ܡܢ ܡܕܡ ܕܓܠܝܐܝܬ ܒܐܘܢܓܠܝܘܢ ܠܘܬ
ܦܛܪܘܣ ܐܠܗܝܐ ܩܕܡܝܐ ܕܫܠܝܚܐ ܐܡܪ. ܡܢ ܐܘܕܝ ܗܘ. ܕܐܢܬ ܗܘ ܡܫܝܚܐ
* ܒܪܗ ܕܐܠܗܐ ܚܝܐ. ܕܐܢܬ ܗܘ ܟܐܦܐ. ܘܥܠ ܗܕܐ ܟܐܦܐ ܐܒܢܝܗ ܠܥܕܬܝ. ܘܬܪܥܐ * 117 r° a.

1. Ms. ܘܦܪܫܘܗܝ.

he left for me as a blessing[1], which is truly full of all spiritual blessing, then I was distressed and my heart gave me bitter pain; and not only did I lament for his decease, but I also lifted the eyes of my mind together with my body upwards, and lifted up my voice to him, as to one who hears and perceives; for indeed he does even perceive the truth, « My father, my father, the chariots of Israel and the horsemen thereof »[2].

LXI. — Of the holy Severus the patriarch, a letter to the holy convents of virgins of Christ.

An identical copy[3] to each one of them.

519-25. That a church is a confession of right faith no one who is reckoned among Christians and has understanding doubts, since the Lord plainly said in the Gospels to the divine Peter, the first of the apostles, when he made the confession, « Thou art Christ, the Son of the living God », « Thou art Cephas, and upon this rock will I build my church, and the gates of Sheol shall not

1. I. e., a present (representing εὐλογία). — 2. IV Reg., II, 12; XIII, 14. — 3. ἴσον.

ܕܫܝܘܠ ܠܐ ܢܚܣܢܘܢܗ. ܘܩܪܐ ܟܐܦܐ ܠܫܪܝܪܘܬܐ ܘܠܩܒܝܥܘܬܐ ܕܬܘܕܝܬܐ ܕܕܐܝܟ
ܗܘܐ. ܐܝܟܢܐ ܕܝܢ ܕܠܬܪܥܝܬܐ ܬܪܝܨܬܐ ܘܚܠܝܡܬܐ ܕܗܝܡܢܘܬܐ ܥܕܬܐ ܝܕܥܐ ܡܠܬܐ.
ܗܟܢܐ ܘܠܡܗܝܡܢܐ ܗܠܝܢ ܕܡܘܕܝܢ ܠܗ [1] ܝܕܥܐ ܥܕܬܐ. ܘܡܢ ܠܗܕܐ ܐܝܟ ܕܠܡܠܟܬܐ
ܘܠܒܬܘܠܬܐ ܕܒܡܥܛܦܐ ܐܝܕܐ ܕܦܪܚܐ: ܘܒܡܫܡܠܝܘܬܐ ܡܠܟܝܬܐ ܡܨܛܒܬܐ. ܘܡܛܠ
ܗܕܐ ܝܬܝܪ ܘܚܘܒܢܐܝܬ ܡܡܟܪܐ ܠܡܠܟܐ: ܘܡܩܪܒܐ ܠܢܦܫܬܐ ܒܬܘܠܬܐ ܣܓܝܐܬܐ:
ܘܠܗ ܕܢܬܕܡܘܢ ܠܛܘܦܣܗ ܘܠܨܘܪܬܐ ܕܢܟܦܘܬ * ܚܝܐ. ܡܡܠܠ ܗܘܐ ܙܐܕ ܕܝܢ ܗܘ * 117 r° b.
ܠܡܗܘܐ ܕܒܬܘܠܬܐ ܐܦܪ ܗܘܐ. ܢܬ̈ܝܒܠܢ ܠܡܠܟܐ ܒܬܘܠܬܐ ܒܬܪܗ. ܫܘܕܥܬܘܢ ܗܟܝܠ
ܐܦ ܐܢܬܝܢ ܒܗ ܒܟܬܒܝܢ ܘܒܥܒܕܝܢ ܕܡܟܝܢ: ܟܕ ܓܒܝܬܝܢ ܕܒܬܘܠܘܬܐ ܘܕܡܠܐܟܘܬܐ
ܫܘܠܛܢܝܢ: ܘܕܚܪܝܪܝܢ ܡܢ ܟܠܗܝܢ ܗܘܠܢܝܬܐ. ܕܒܬܪ ܡܠܟܬܐ ܘܒܬܘܠܬܐ
ܩܕܡܝܬܐ ܥܕܬܐ ܪܕܝܢ ܐܢܬܝܢ. ܚܙܝܢ ܗܟܝܠ. ܠܐ ܬܗܦܟܢ ܚܘܪܝܟܝ [2]. ܐܠܐ ܒܟܠܗ ܕܝܢ
ܚܦܝܛܘܬܐ ܠܗܝ ܚܝܪܝܢ ܘܫܪܝܪܐܝܬ ܘܩܒܝܥܐܝܬ ܚܘܪܝܢ. ܘܐܬܢܩܦܝܢ ܠܗ. ܐܝܟܢܐ
ܕܟܕ ܩܪܝܒܝܢ ܐܢܬܝܢ. ܬܥܠܝܢ ܠܗܝܟܠܐ ܕܡܠܟܐ. ܗܘ ܕܐܝܬܘܗܝ ܢܝܚܬܐ ܗܝ
ܕܡܣܬܟܝܐ. ܘܓܢܘܢܐ * ܪܘܚܢܝܐ ܗܘ ܡܬܡܠܟܢܐ. ܡܛܠ ܗܘ ܕܐܡܪ ܗܘܐ ܬܘܒ ܗܘ ܢܒܝܐ * 117 v° a.
ܐܡܪ. ܩܕܝܫ ܗܘ ܗܝܟܠܟ. ܘܬܡܝܗ ܒܙܕܝܩܘܬܐ. ܡܛܠܬܗ ܦܢܝ ܚܙܝܢ. ܐܝܟ

1. Ms. ܠܗ. — 2. Ms. ܚܘܪܝܟܝ.

prevail against it » [1]; and he called the firmness and fixity of such a confession a rock. And, as speech knows a right and sound opinion on faith as a church, so it also knows the believers who confess it as a church. And David the wonderful among prophets, depicting this church beforehand as a queen and a virgin clad in various kinds of flowers and in royal excellencies, and for this reason all the more and [2] in loving fashion espoused to the king, and gathering many virgin souls, and attracting them to her pattern and the example of her chaste life, said, « Virgins shall go to the king after her » [3]. You also therefore showed by your writings and acts, after choosing the virgin and angelic life, that is free from all material things, that you are walking after the queen and first virgin, the church. See therefore that you turn not your looks away, but with all diligence look intently and securely and fixedly at her, and cleave to her, in order that, being hard by, you may enter the king's temple, which is the expected rest, and the suprasensual bridal-chamber, concerning which the same prophet again said, « Holy is thy temple, and wonderful in righteousness » [4] :

1. Matth., XVI, 16, 18. — 2. This is perh. corrupt. — 3. Ps. XLIV, 15. — 4. Id., LXIV, 5, 6.

ܡܬܡܗܐ ܘܪܦܝܥ ܠܥܠ ܡܢ ܣܘܥܪ̈ܢܐ ܘܡܚ̈ܫܒܬܐ ܐܪ̈ܥܢܝܬܐ. ܠܡܐܡܪ ܕܝܢ ܘܠܡܦܫܩ ܒܡ̈ܠܐ
ܠܐ ܡܫܟܚ. ܡܚܘܐ ܕܝܢ ܠܫܘ̈ܝܢ ܕܐܝܟܢܐ ܐܝܬܝܗ̇ ܒܢܣܝܢܐ. ܘܕܚܙܝܢ ܐܡܬܝ ܐܠܗܘܗ.
ܘܠܝܡܝܢܗ ܕܝܢ ܚܣܝܢܐ ܠܗܘܢ ܡܣܬܟܠܝܢ ܡܫܪܝܘܬܐ ܕܝܗܘܒܐ. ܒܒܣܝܡܘܬܐ ܒܝܡܝܢܟ
ܠܥܠܡ. ܘܗܠܝܢ ܠܗܘܐ ܕܢܫܟܚܢ ܢܟܦܘܬܟܝܢ. ܟܕ ܠܫܪܓܐ ܕܕܝܪܝܘܬܐ ܢܗܝܪܐ ܡܚܘܝܢ
ܐܢܬܝܢ. ܟܕ ܢܛܘܪܬܐ ܕܗܝܡܢܘܬܐ ܬܪܝܨܬ ܫܘܒܚܐ. ܟܕ ܓܝܪ ܗܕܐ ܚܣܝܪܐ. ܠܫܪܓܐ
ܐܝܟ ܕܝܢ * ܕܡܚܣܪ ܡܢ ܡܫܚܐ ܕܢܢܗܪ. ܠܐ ܡܫܟܚ. ܠܐ ܗܟܝܠ ܬܬܪܦܝܢ ܠܟܝܢ
ܒܥܡ̈ܠܐ. ܐܠܐ ܐܬܬܟܝܠܝܢ[1] ܕܝܢ ܒܣܒܪܐ ܕܚ̈ܝܐ ܕܥܬܝܕܝܢ. ܘܠܡܣܟܝܘܬܐ ܕܦܘܪܥܢܐ ܐܬܚܙܝܢ.
ܠܐܘ̈ܠܨܢܐ ܗܠܝܢ ܕܡܬܩܝܡܝܢ. ܘܒܥܝܢ ܡܢ ܐܠܗܐ ܕܟܠ. ܕܠܐ ܢܫܒܘܩ ܠܢ
ܕܢܬܢܣܐ ܝܬܝܪ ܡܢ ܡܐ ܕܡܨܝܢܢ. ܐܠܐ ܕܝܢ ܥܡ ܢܣܝܘܢܐ ܐܦ ܡܦܩܢܐ. ܐܝܟܢܐ
ܕܢܫܟܚ ܠܡܣܝܒܪܘ. ܘܗܠܝܢ ܕܝܢ ܕܒܙܥܘܪܬܐ ܟܬܒܢ ܚܢܢ. ܐܝܟ ܕܝܢ ܕܒܪܘܚܩܐ
ܘܒܕ̈ܘܟܝܬܐ ܡܫܚܠܦܬܐ ܘܠܐ ܥܝ̈ܕܝܬܐ ܐܝܬܝܢ. ܒܟܠ ܝܘܡ ܕܝܢ ܒܪܘܚ ܐܝܬܝܢ
ܥܡܟܝܢ. ܘܗܠܝܢ ܕܐܝܟ ܗܠܝܢ ܡܡܠܠܝܢܢ[2] ❖

* 117 v° b.

1. Ms. ܐܬܬܟܝܠܘ. — 2. Ms. ܡܡܠܝܢܢ, but a 2nd ܠ seems to have been erased.

For it excites wonder as something holy and raised above earthly deeds and thoughts, and it cannot be expressed and explained in words, but shows by experience to those who are worthy what manner of thing it is; and, looking at the bountiful right hand of the Giver, they will say, « Pleasure is in thy right hand for ever »[1]. These things may your chastities find, showing as you do the lamp of asceticism in its brightness, through keeping the orthodox faith; for, when this is absent, the lamp inasmuch as it lacks oil cannot give light[2]. Be not therefore remiss in labours, but sustain yourselves on the hope of the future life, and look for a reward to be added to the now existing troubles, and ask the God of all not to allow us to be tried beyond what we can bear, but with the trial to give also a way of escape, that we may be able to endure[3]. And these things we have written in few words, being as we are at a distance and in varying and unwonted places; but every day we are with you in spirit, and speak similar words.

1. Ps. xv, 11. — 2. Matth., xxv, 1-12. — 3. I Cor., x, 13.

Imprimé par les Usines Brepols S.A. Turnhout / Belgique
Printed in Belgium